

Female Excellence



Female Excellency :

OR, THE

Ladies Glory.





A Woman often representeth FAME ;
 I Nine present, and all of worthy Name.
 For Virtue or for Valour all Renown'd,
 Whose glorious FAME doth through the World resound.
 Whereby 'tis evident that Woman can
 Equal, if not exceed, the Deeds of Man.
 Read, and then judge impartially their Cause,
 No doubt my Heroines will gain Applause.

Female Excellency :
OR, THE
Ladies Glory.

Illustrated

In the worthy Lives and memorable
Actions of Nine famous Women, who
have been Renowned either for Virtue
or Valour, in several Ages of the World :
Namely,

- I. DEBORAH, the Prophetess.
- II. The valiant JUDITH.
- III. Queen ESTHER.
- IV. The Virtuous SUSANNA.
- V. The Chaste LUCRETIA.
- VI. VOADICA, Queen of *Britain*.
- VII. MARIAMNE, Wife to K. *Herod*.
- VIII. CLOTILDA, Queen of *France*.
- IX. ANDEGONA, Princess of *Spain*.

The whole adorned with Poems, and
the Picture of each Lady.

By ROBERT BURTON.

The THIRD EDITION.

L O N D O N :

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T O T H E
R E A D E R.

THough Women from the injurious estimates of the World, have been commonly reckoned incapable of noble Undertakings, from which God and Nature have no more excluded the Feminine than the Masculine part of Mankind, yet it will be a little hard to pronounce that they really are so, if we consider how many outward Advantages Men are allowed above them, having their Parts improved by Education, Learning, and Arts, and so seem by Industry and Husbandry to become different from what they naturally would appear; and if Women had the same Helps, I dare not say but they would make as good Returns, of which there have been many famous Instances in former Ages. Socrates confesses himself to have been instructed in Rhetorick by Aspasia, and even in the highest Points of Philosophy by Diotime: The Roman History informs us of the deep Wisdom of Tanaquil, Cornelia, Livia, and others; which encouraged me, having first

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To the Reader.

serv'd my own Sex, by publishing The History of the Nine Worthies, to try whether I could not find out as many Renowned Women in History, who for Virtue or Valour might seem to equal, if not in some things, excel the other, which indeed I found no very hard Task; for though my Lord Montaign in his Essays writing of three good Women, says merrily, They are not to be met with by the Dozen, yet I quickly discovered Nine whom I thought worthy to be proposed as admirable Examples, either for Goodness, Courage, Chastity, Magnanimity, yea a generous contempt of Death, of which they are usually charged to have a slavish Fear; whereby it appears, that as their Souls are of as divine an Original and endless a Duration as Mens, so their Minds are capable of as gallant Achievements, yet I will not undertake to justify self-homicide, of which some of my Heroines were guilty, though the Exigencies and Extremities to which they were reduc'd, may be some kind of Justification; however I hope none will make that a President, since so many worthy Things may be observed in their Lives and Actions, both for Information and Delight.

Robert Burton.

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The History of Deborah, the Prophetess.



AFTER the Death of valiant Joshua
 The Israelites rebell'd against God's Law,
 For which he gave them up unto their Foes,
 Who fill'd their Land with Miseries and Woes ;
 At length they cry'd for Mercy to the Lrd,
 Who doth these Penitents Relief afford ;
 Raising renowned DEBORAH, by whose Might
 They Sisera and his Armies put to flight.
 Himself being vanquish'd by a Woman's Hand,
 And Liberty restor'd unto their Land,
 Which happily they enjoy'd near forty Tears,
 Serving the Lord ; redeem'd from all their Fears.

AFTER the Death of *Joshua*, who brought the *Israelites* into *Canaan*, the People required *Phinehas* to inform them whom God had appointed to succeed for managing their Affairs, and carrying on the War against the *Canaanites*; He answered, That the Lord had commanded them to give the Government to the Tribe of *Judah*, thereupon they desired *Simeon* to join with them, who undertook the War upon this Condition, That when they had utterly rooted the remainder of the *Canaanites* out of their own Tribe, they should employ their conquering Armies to extinguish their Race out of all the rest. Mean time the Enemy, encouraged by *Joshua's* Decease, expected the *Israelites* with a great Host under *Adonibezek* their King, near the City of *Bezeck*, with much confidence of Success; but these two Tribes engaged their numerous Forces with so much Valour and Success, that they slew ten thousand, and put the rest to flight, taking their King Prisoner in the Fight, whose Hands and Feet having commanded to be cut off, he acknowledged the Divine Justice therein, confessing that he had used seventy two Kings in former time in the same manner.

The *Israelites* improving their Victory, over-ran the Country, and took divers Cities with small resistance in a short time; at length they Besieged *Jerusalem*, and entering the lower City, put all the Inhabitants to the Sword; but the higher City being very well fortified with Walls and Bulwarks, together with the strength of its natural Situation, caused them not to attempt the assaulting it at present; hereupon marching to *Hebron*, they soon became Masters thereof, and slew all therein. At this time there were still left some of the Race of the *Giants*, who for their Stature and Countenance were very dreadful, and their Bones which were found many hundred Years after, discovered the Vastness of their Limbs and Bulk; the City of *Hebron* was given to the *Levites* out of respect to them, with two thousand

sand Cubits of Land, and the rest of the Country was bestowed upon *Caleb*, as *Moses* had commanded, he being one of the Spies who was sent to discover the Land of *Canaan*; there were likewise Lands and Possessions settled upon the Posterity of *Jeibro* the Father-in-Law of *Moses*; and the Tribes of *Judah* and *Simeon* taking possession of *Ascalon* and *Azoth*, two Cities of the Mountainous Country, settled there, and after this good Success discharged themselves from the Wars.

As for the *Benjamites*, to whom *Jerusalem* belonged, they took Tribute of the Inhabitants, and agreed to live in Peace with them, so that now they all employed themselves quietly in manuring the Country; the rest of the Tribes did the same, suffering the *Canaanites* to continue in Peace, only the Tribe of *Ephraim* having besieged the City of *Bethel*, and finding it difficult to gain it, had it at length delivered into their Hands by one of their own Citizens, whom they therefore saved alive according to their Agreement, but put all the rest to the Sword: After this, the *Israelites* behaved themselves more mildly toward the *Canaanites*, using their service in Husbanding their Lands and Fruits, and thereby growing rich and at ease, they grew dissolute and negligent of the Commands of God, and the Policy and Precepts of their Fore-Fathers; whereupon the Lord was grievous angry for their Wickedness, and that contrary to his express Will they had spared the *Canaanites*, declaring that those whom they had thus preserved should in time exercise great Cruelties against them: The *Israelites* little regarded these Threats of the Almighty, but were wholly corrupted, both Magistrates and People, which caused a dreadful Mutiny and Commotion among themselves upon this Occasion.

A certain *Levite* who lived in the Tribe of *Ephraim*, having married a Wife of incomparable Beauty, out of the City of *Bethlem* in *Judah*, he loved her intire-

ly, but suspecting that she had not the same Affection toward him, much difference arose between them, which increased so far that the Woman leaving him, went and dwelt with her Father : The Husband quickly followed her, and by reason of his extraordinary Kindness to her was soon reconciled, and being treated by her Parents four Days with much Respect, on the fifth he designed to return home, but proceeded not on his Journey till toward Noon, by reason of the unwilling farewell the Father and Mother took of them : He had a Servant with him and an Ass whereon the Woman rode ; having travelled about 30 Furlongs, and approaching *Jerusalem*, the Servant advised him to take up his Lodging thereabout, lest some Disaster might befall them so near an Enemy's Country ; but he unwilling to lodge among the *Canaanites*, resolved to travel twenty Furlongs further to some City of the *Benjamites*, and accordingly came to *Gibeab* late in the Night, where he found none to receive him, till at length an old Man coming out of the Country, being an *Ephraimite* by Birth, but dwelling in that City, meeting him, asked him whence he came, and how he was so late without a Lodging ; he replied, *He was a Levite, who having brought his Wife from her Parents, was returning to his House among the Ephraimites ; the old Man having a respect to his Tribe, entertained him into his House.*

But certain young Men of the City having observed the Woman, were even ravish'd with her Beauty, and resolved to assault the House and seize upon her : The old Man earnestly requested them to depart and offer no Violence to Strangers, but they furiously demanded to have the Woman delivered, or else threatened further Mischief, neither could his alledging the Worthiness of her Birth and Parentage, the Dignity of her Husband, being a *Levite*, nor the Villany of the Fact, deter them, but they still persisted in their Menaces to murder him and his Family if he did not
instantly

instantly satisfy their Brutality. In this Extremity the old Man thought it less inconvenient to prostitute his own Daughter to their lawless Desires than that his Guest should suffer any Outrage; but this would not in the least content them, so that their Rage increasing, they violently seized on the Woman and carried her away to their own Lodgings, where having abused her all Night, about break of Day they thrust her out of Doors, who being exceedingly disturbed at this horrid Usage, and ashamed to appear before her Husband after this unfortunate Accident, she fell down dead at the Door of the House where he lay.

In the Morning her Husband finding her in that Posture, imagined that she was only asleep, and endeavoured to awake and comfort her, since what had been done was without her Consent, and by the Brutality of those Miscreants, but at length perceiving there was no Life in her, he with much perturbation of Mind laid the dead Carcass upon his Ass, and carried it to his own House, where being arrived, he divided it into twelve Pieces, which he sent to the twelve Tribes of *Israel*, commanding the Messengers to relate the occasion and manner of his Wife's Death, and how horribly she had been abused. The Tribes were much disturbed at this unheard of Outrage, and assembling together in *Siloe* before the Ark, they resolved instantly to take Arms and utterly destroy the *Gibeonites* as their mortal and implacable Enemies; but the Elders restrained their Wrath, by representing to them the reasonableness of first sending to demand Satisfaction for this notorious Abuse, which being denied they might then justly proceed to punish them with severity; accordingly some Persons were sent to require the delivery of those Men that had perpetrated this Wickedness, that they might suffer the Law according to their Demerits; but the *Gibeonites* peremptorily deny to yield them up, since the whole Tribe of *Benjamin*, wherein this City of *Gibeon* was situated, resolved to join with them in defence of these profligate Wretches.

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This Report being brought to the rest of the Tribes, they solemnly bound themselves by Oath to each other, that none should give their Daughters in Marriage to a *Benjamite*, but would mutually assist each other in the total Extirpation of that Tribe, and accordingly they put themselves into Arms, and in a short time brought an Army of four hundred Thousand into the Field: The Host of *Benjamin* was about twenty six thousand, and the first Battle was fought near *Gibeab*, wherein the *Benjamites* put the *Israelites* to flight, and slew two and twenty Thousand, many escaping by the Darkeness of the Night: The *Benjamites* returned joyfully to their City, but the *Israelites* were very much discouraged by this unexpected Disaster; yet hoping for better Success, they renewed the Fight next Day, wherein the *Benjamites* again prevailed, with the slaughter of eighteen thousand of the *Israelites*, who thereupon left their Camp and retired to *Bethel*. The Day after they fasted, and humbled themselves before God, beseeching him to appease his Wrath toward them, and that he would at length give them Victory over their Enemies, which the Lord assured them by the Mouth of *Phinehas* the High-Priest, they should obtain the next Day.

Hereupon they divided their Army into two Parts, one whereof they laid in Ambush near the City of *Gibeab*, and with the other marched against the *Benjamites*, who issued out with Assurance of the same Success as before; and the *Israelites* thereupon retiring, confirmed them in their Error, so that proceeding with much Fury, they were at length drawn quite out of the City, few or none being left therein, since all hoped to be sharers in the Spoil and Prey; when on a sudden the *Israelites* making a stand, and falling upon them, and at the same time giving notice to the Ambush to come on, who quickly appeared with a great Shout, the *Benjamites* were instantly incompassed, and though they made the best Defence they were able,

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yet in a short time were all slain, except six Hundred who desperately fought their way through the midst of their Enemies, and escaped to the Mountains, all the rest being about twenty five Thousand falling that Day, and the City of *Gibeab* was burnt, and all the Women and Children therein killed ; they using the like Severity against the rest of the Cities of *Benjamin*.

The Fury of the *Israelites* being by this bloody Slaughter appeased, they began to consider that by their Rage they had almost extinguished one of the Tribes of their Brethren, and repenting of their Severity they considered of some way to prevent their total Destruction ; whereupon remembring that the Men of *Jabesh Gilead* had refused to join with them against the *Benjamites*, they sent twelve thousand chosen Men against them, who slew all that bore Arms with the Women and Children, reserving only four hundred Virgins : At their return, the *Israelites* sent Messengers to the *Benjamites* who fled into the Deserts, and had secured themselves in the Rock *Rimmon*, to desire them to come back to their former Possessions, which they had forfeited by the just Judgment of God for their Wickedness in protecting such impious Offenders from condign Punishment ; the *Benjamites*, by the Perswasions of their Brethren, came and possessed their Inheritance, and the *Israelites* gave them the four hundred Virgin-Captives in Marriage ; but because two hundred yet remained without Wives, and they had solemnly sworn not to give them their Daughters, they concluded the *Benjamites* should take the Advantage of seizing two hundred of the Daughters of the City of *Shiloh*, who came to a Feast every Year near *Bethel* ; accordingly when the Feast approached, these two hundred *Benjamites* went and hid themselves by two and three in a Company among the Vines and Thickets to surprize the Damsels, who suspecting nothing, were dancing very pleasantly in the Fields, when the young Men suddenly issuing out seized

seized each upon a Virgin at unawares, and carried them home to their Houses, and having married them, they repaired their Cities and dwelt therein, whereby the Tribe of *Benjamin* that was near extinguished, began in a short time to increase and flourish as before, and thus ended this fatal War.

In this History I have followed Josephus, who differs in Time from what is recorded in the Holy Scripture.

After this, another Generation arose who forgot the Works of the Lord, and disobeyed his holy Laws and Commandments, giving themselves up to all manner of Vice and Luxury, and wallowing in all the Abominations and Idolatry of the *Canaanites*; for which cause the Wrath of God was kindled, and he stirred up the Nations round about against them, delivering them into the Hands of the K. of *Mesopotamia*, who ruled over them eight Years, taking many Prisoners, and bringing their Cities into subjection.: In this their Calamity they called upon the Lord, who stirred up a certain Man called *Othniel*, who was warned from Heaven to deliver the *Israelites* out of this their cruel Bondage; he calling together some of his Companions in danger, who were discontented at their present Condition, and desired a Change, they first fell upon the Garrison that the *Mesopotamians* had placed over them, whom having soon discomfited they thereby took Courage to meet them in the open Field, and their Numbers increasing by this first Success, they seemed equal to their Enemies, whom they therefore ingaged in Battle, and overcame with a very great Slaughter, their King being taken Prisoner, and the Liberty of the *Israelites* thereby restored to them; the terror of their Arms after this was so great to all the Nations round about, that none durst oppose them; and *Othniel*, for his Valour, received the Government from the Peoples Hands, and exercised the Office of a Judge over them peaceably forty Years.

After whose Death the Government being void, the Affairs of the *Israelites* began again to decline, the Peo-

ple neither giving due Honour to God, nor Obedience to the Laws, whence it came to pass that *Eglon* King of the *Moabites* observing their Disorders, made War and prevailed often against them, weakning their Forces, and obliging them to pay Tribute ; and, proud of his Victories, removed his Court to *Jericho*, omitting no Practices to vex and molest the *Israelites*, so that they lived in much Misery under him eighteen Years, when the Almighty moved with their Supplications and Sorrows freed them from this intolerable Thralldom by the Hand of *Ehud* the Son of *Gera*, who insinuated himself into the Favour of *Eglon*, and by the Gifts and Presents he made him was much respected by the King and all his Court : One Day it happened that as *Ihud* carried certain Presents to *Eglon*, accompanied by two of his household Servants, he privately girt a Dagger under his Garments, and entring into the Presence, he delivered his Gifts to the King, who was then solacing himself in a Summer Chamber ; being now by themselves, *Eglon* having sent away his Attendants, to hear the secret Message which *Ehud* said he had to deliver him, he suddenly stabbed the King into the Belly with his Dagger, and left the Weapon swallowed up in his Bowels, by reason *Eglon* was a very fat Man, and then privately escaped, shutting the Door upon him ; his Servants finding the Door of the Parlour locked, suspected nothing of Mischief, but supposed it was upon some natural Occasion ; in this Error they continued till toward Evening, when fearing what had happened, they entred and found *Eglon* fallen down dead on the Earth : In this interval, *Ehud* had time to secure himself out of Danger, and coming to *Jericho*, gave them an Account of the Matter, offering himself to be their Leader in recovering their lost Liberty, who readily accepting this Proposal, presently took Arms, and blowing a Trumpet they assembled all the People of the Country, who joining together fell upon the *Moabites* before they were prepared, who

were

were so dismayed at the dismal Accident of the Death of their King, that they knew not how to make any Defence, insomuch that the *Israelites* charging fiercely upon them, killed many upon the place, and the rest being about ten thousand betook themselves to flight, hoping to recover their own Country; but the *Israelites* having before fortified the Passages of *Jordan*, pursued and slew them all: By this means the *Israelites* were freed from the Servitude of *Moab*, and continued quiet from any Invader fourscore Years.

After this, *Shamgar* the Son of *Anath* was elected Governour, who slew six hundred of the *Philistines* with an Ox Goad, and thereby in some measure delivered them; but the *Israelites* not yet reclaimed by their former Sufferings, returned again to Impiety and Disobedience, though they had so lately shaken off the Yoke of the *Moabites*; so that God in just Judgment gave them into the Hands of *Jabin* King of *Canaan*, who kept his Residence at *Hazor*, on the Lake of *Sachonites*: He had an Army of thirty thousand Foot, ten thousand Horse, and nine hundred Chariots of Iron. Over these Forces *Sisera* was Commander in chief, a great Favourite with the King, who encountring with the *Israelites*, reduced them into such a low Condition that they accepted of Servitude, and were obliged to pay Tribute for twenty Years: In this lamentable State, they began to reflect upon their Transgressions and Provocations against the Almighty, acknowledging the Justice of Heaven in punishing them for their Ingratitude and Contempt of the Divine Laws, and repaired to a certain Prophetess named *Deborah*, which in Hebrew signifies a *Bee*, beseeching her that by her Prayers she would intreat the Lord to have Mercy upon them, and free them from their Bondage under the *Canaanites*: Hereupon God being inclined to Compassion, promised them Deliverance, and appointed *Barak*, whose Name signifies *Lightning*, of the Tribe of *Naphtali*, to be their Chief; to whom therefore *Deborah* sends a Message,

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That he should instantly raise ten thousand choice Men, and lead them against their Enemies, affirming that they were sufficient with the assistance of Heaven to conquer that mighty Host ; but Barak denying to undertake the War except she would join with him, and accompany him in the War, Deborah being somewhat moved, *Wilt thou, said she, surrender up the Dignity that God hath given thee to a Woman ? well I will not refuse to go with thee, but remember that this Expedition will not be for thine Honour, since the Lord will sell Sisera into the Hand of a Woman.*

Whereupon having levied ten thousand Soldiers, they pitched their Tents near the Mountain Tabor, of which Sisera having Notice, proceeded presently by the King's Command to fall upon them, and incamped near them ; Barak and the Israelites being terrified with the multitude of their Enemies, were encouraged by Deborah, who commanded them that very Day to give Battle, assuring them that God would assist and certainly deliver their Adversaries into their Hands. Whereupon they charged the Canaanites with much Valour, who were in a short time wholly discomfited, and all their Host fell upon the Edge of the Sword ; Sisera alighted from his Chariot and fled away afoot ; Josephus relates, That in the beginning of the Fight there suddenly fell a Storm of Rain mixed with Hail, which the Wind drove against the Faces of the Canaanites, and took away their Sight, whereby those that fought with Darts and Slings were made unserviceable, and the Targetiers had their Hands so benumbed with Cold that they could scarce wield their Swords ; but the Tempest being on the Back of the Israelites, was so far from disturbing them, that believing it a manifest Token of the immediate Favour and Assistance of Heaven, they were thereby encouraged to assault their Enemies with the greater Vigor, and breaking through the Front of their Battle, they made a very great slaughter of them, so that a vast Number fell by the Sword, and the rest were over-run by

by their own Chariots and Horsemen. *Sisera* flying with all speed, after he saw his Army turn their Backs, arrived at the Tent of a Woman called *Jael* the Wife of *Heber* the *Kenite*, and earnestly besought her to conceal him, which she seemed very willing to do, and covered him with a Mantle, who being very thirsty, desired a Cup of Water, when she presented him with a Dish of Milk; and covering him again, he intreated her, *That if any came to inquire, she should deny she had seen him*, and then fell asleep; whilst he lay buried in Slumbers by reason of his extream Toil and Weariness, *Jael* took a Nail, and with a Hammer struck it through his Temples and fastned it to the Ground, whereby he instantly gave up the Ghost; soon after, *Barak* with his Soldiers coming thither, she brought them in and shewed them what she had done; and thus a Woman, according to the Prediction of the worthy Prophets *Deborah*, was the Author of this glorious Victory, the Army being likewise managed by the Conduct of *Deborah* a Woman, the *Israelites* thereby subduing their inveterate Foes the *Canaanites*: And *Barak* leading his Army to *Hazor*, slew *Jabin* their King, who came out against them, levelling the City to the Ground, and thereby freed the Land from Bondage, which had lasted forty Years after this notable Success: And that they might not seem ingrateful to the Lord for so great a Deliverance, *Deborah* and *Barak* composed the following Song of Praise and Thanksgiving, which they sung in the hearing of all the People. *Deborah* lived in the Year from the Creation 2641, and before the Nativity of our Saviour 1350 Years.

Judges, chap. V.

Y OUR great Preserver celebrate,
He who reveng'd our Wrongs of late,
When you his Sons in *Israel's* Aid
Of Life so brave a tender made.
You Princes with attention hear,
And you who awful Sceptres bear,
While I in sacred Numbers sing

Th

The Praise of our eternal King.
When he through *Seir* his Army led,
In *Edom's* Fields his Ensigns spread,
Earth shook, the Heavens in drops descend,
And Clouds in Tears their Substance spend.
Before his Face the Mountains melt,
Old *Sinai* unknown fervor felt,
When *Israel Shamgar's* Rule obey'd
And *Jael* that *Virago*, sway'd ;
She bold of Heart ; he great in War,
Yet to the fearful Traveller
All Ways were then unsafe ; who crept
Through Woods, or past when others slept.
The Land uncultivated lay,
When I arose, I *Deborah*
A Mother to my Country grew,
At once their Foes and Fears subdue.
When to themselves new Gods they chose
Then were their Walls besieg'd by Foes.
Did one of forty thousand wear
A Coat of Steel ? or shook a Spear ?
You who with such Alacrity
Led to the Battle ; O how I
Affect your Valour ; with me raise
Your Voices ; sing *Jehovah's* Praise.
Sing you who on white Asses ride,
And Justice equally divide.
You who those Ways so fear'd of late
Where now no Thieves assassinate ;
You lately from your Fountains barr'd,
Where you their clattering Quivers heard.
There with united Joy record
The righteous Judgments of the Lord ;
You who your Cities reposses,
Who reap in Peace, his Praise profess.
Arise, O *Deborah*, arise,
In heavenly Hymns express thy Joys ;
Arise, O *Barak* : Thou the Fame
And Off-spring of *Abinoam* ;

Of *Israel* the renowned Head
 Captivity now captive lead :
 Nor shall the noble Memory
 Of our strong Aids in silence dye.
 The Quiver-bearing *Ephraimite*
 March'd from his Mountain to the Fight,
 Those who on *Amalek* confine
 The small Remains of *Benjamine*.
 From *Machir* Princes not a few,
 Wife *Zebulun* with Letters drew.
 The valiant Chiefs of *Issachar*,
 With *Deborah*, hasted to the War ;
 Who down into the Valley tread
 The Way which noble *Barak* led.
 But *Reuben* from the rest disjoin'd,
 By Hills and Floods, was so in Mind,
 Did'st thou these glorious Wars refuse
 To hear the bleating of thy Ewes ?
 O Great in Council ! O how Wise !
 That couldst both Faith and Fame despise.
Gilead of thundring Drums afraid,
 Or slothful, beyond *Jordan* staid ;
Dan his swift sailing Ships affects,
 And publick Liberty neglects.
 While *Asbur* on his Cliffs resides,
 And fortifies against the Tydes.
 But *Zebulun* and *Naphtali*,
 Who never would from Danger fly,
 Were ready for the publick Good,
 On *Tabor's* Top to shed their Blood.
 Then Kings, Kings of the *Canaanites*,
 To *Tanach* Plains address their Fights.
 Where swift *Megiddo's* Waters ran,
 Yet neither Spoil nor Trophy won.
 The Heavens 'gainst *Sisera* sought, the Stars
 Mov'd in their Courses to those Wars.
 By ancient *Kishon* swept from thence,
 Whose Torrent falling Clouds incense.
 Thou O my joyful Soul at length,

Hast trod to Dirt their mighty Strength.
Their wounded Horse with flying haste
Fall headlong, and their Riders cast :
Thus spake an Angel ; Cursed be
Thou *Meroz*, all who dwell in thee,
That basely wouldst no Aid afford
In that great Battle to the Lord.
O *Jael*, *Heber's* Wife, thou best
Of Women, be thou ever blest,
Blest above all : Let all that dwell
In Tents, thy Act, O *Jael* tell.
She brought him Milk above his Wish
And Butter in a princely Dish.
A Hammer and a Nail she took
And into *Sisera's* Temples struck.
He fell, fell down unto the Floor,
Lay where he fell bath'd in his Gore.
Lay grovelling at her Feet, and there
His wretched Soul sigh'd into Air.
His Mother at her Window stay'd,
And looking out from thence, she said,
Why are his Chariot-Wheels so slow ?
And don't my Son in Triumph show ?
When her wise Ladies standing by,
Ere, she herself made this reply,
Have not their Swords yet won the Day ?
Have they not shar'd the wealthy Prey ?
Now every Soldier for his Pains,
A *Hebrew* Dame, or Virgin gains.
While *Sisera*, choosing, lays aside
Rich Robes in various Colours dy'd,
Rich Robes with curious Needles wrought
On either side ; from *Phrygia* brought.
The Thread spun from the Silk-Worms Womb,
Such as a Conqueror become.
Great God ! so perish all thy Foes,
Love such as love thee, O let those
Shine like the Sun, when he displays
Th' Orient his increasing Rays.

The History of the Valiant Judith.



WHEN Holofernes by the proud Command
 Of Nebuchadnezzar was sent, the Land
 Of Israel to invade, and overthrow
 Their Towns and Cities, so to bring them low,
 The Hearts of all were fill'd with fear and dread,
 How such great force should be encountered.
 Then valiant Judith for her Country's sake,
 Deliverance for them doth undertake.
 Courageously the General she slays,
 And Israel's dying Hopes doth thereby raise;
 Who do their flying Foes fiercely pursue,
 And unto Judith render Praises due.

THOU

THough the History of *Judith* is placed among the Apocryphal Writings, and not allowed to be Canonical Scripture, as not being delivered by the Inspiration of the Holy Spirit ; yet it is thought by the Learned that the Matter thereof is true, and the worthy and reverend Arch-Bishop *Usher* in his Scripture Chronology sets it down as a Matter very certain, and that it happened in the Year from the Creation 3348, in the Reign of *Menasseh* King of *Israel*, and before the Birth of our Saviour about 652.

Having premised this to encourage the reading the Life of this famous Heroine not as a Fiction or Romance, but a Story full of Veracity, I proceed.

Nothing Feminine must be expected in this Woman, all her Actions were manly and full of Generosity, and what was wanting in her Sex, was fully recompenced in her Virtue and Valour ; her Hand was Triumphant in destroying above an hundred thousand Men, by cutting off only one Head, but her Eye did much more than her Hand ; that first conquered *Holofernes*, and with a little Ray of its Flames burnt up a whole Army. It was in the Reign of *Nebuchadnezzar* K. of *Affyria*, that this female Worthy lived, who being elevated by the many Victories and Successes he had obtained, his Ambition swelled him so much that he resolved to afflict the whole Earth, and to destroy all the Gods of the Lands, and oblige all Nations to worship him, and that all Tongues and People should adore him only as God ; to prosecute this impious Design he commanded *Holofernes* his chief Captain to muster an Army of an hundred and twenty thousand Foot, and twelve thousand Horse ; with this mighty Force this renowned General ruined all before him that made Resistance, and received those to Mercy who desired Peace and submitted to those Idolatrous Terms he required of them ; the Motions of this dreadful Host brought Terror to the stoutest Hearts, and Confusion to the weak and cowardly ; before it marched Noises, Affrights,

Affrights and Threats ; after it, Weepings, Ruins, and Desolations.

The Report of this overflowing Deluge of Men came to the poor *Israelites* at *Jerusalem*, which raised Sighs and Groans in the most obdurate Souls, who being sensible of this furious Tempest approaching, their Courage was dismayed, their Hands hang down, and their Tongues were silent, having no other Defence but their Tears, which they poured out abundantly in prospect of the Funerals of their Native Country : At this time, *Manasseh* was K. of *Jerusalem*, who not foreseeing any Possibility of stopping this violent Torrent or preventing the impending Misery of his Kingdom abandoned himself to Sorrow and Desperation ; but *Joachim* the High Priest, who likewise executed the Office of a General, used all proper Means to revive the drooping Spirits of this disconsolate People ; he sends Messengers to all the Cities to furnish what Meat and Provisions they were able, to stop if possible the Course of this barbarous Enemy, and to endeavour to take Possession of the Streights and narrow Passages of the Mountains, where a few might do great Execution and thereby prevent their descent into the Plains, where the Multitude of their Forces would soon overpower and swallow up all that opposed them. He then commands publick Supplications to be made to the Almighty, and covers the Altar of the Lord with Sackcloth and the Priests with Haircloth, who with Tears and Fastings (even the little Children too) prostrate themselves on the Earth to implore the Mercy of Heaven toward them ; but knowing that Prayers without Endeavours would be fruitless, he visits all the Cities in Person, comforting the Afflicted, strengthening the Weak, and enlivening the Dull, thereby giving Life and Vigour to all the Members of the Body Politick.

Holofernes having Advice that the *Jews* made Preparations to oppose him by Force, was filled with Rage and Disdain, and called the Princes of *Ammon*, *Moab*

and the Governours of the Sea-Coasts to him, of whom he demanded what People they were who inhabited *Canaan*, what Strength they had, and who was their King, that they presumed to withstand him, and would not come and submit themselves as the other Nations had done. To whom *Achior* Prince of *Ammon* thus replied,

“ If my Lord will not be angry, I will give him a full Account of those People which dwell near the Hill-Countries, without diminishing or concealing any thing of the Truth : Be it known to my Lord, that they are originally descended from the *Caldeans*, but separated themselves from them by Reason of their Religion, refusing to worship the Gods of their Fathers, and adoring only one God, the Maker of Heaven and Earth, and departed into *Mesopotamia*, where they continued many Years ; but were at length commanded by their God to depart from thence and go into the Land of *Canaan*, where they dwelt and multiplied exceedingly, increasing in Gold, Silver, Cattle, and all the Blessings of this Life. After this, a terrible Famine happening in their Country, they went down into *Egypt* to get Food, where they were kept alive, and grew to a very great Number, insomuch that they began to be a terror to the *Egyptians*, and that King endeavoured by all Means to diminish them, imposing cruel Bondage upon them in making Bricks, thereby to bring them low ; upon which they cried unto the Lord their God, who revenged their Wrongs by horrible Plagues upon the *Egyptians*, so that they were forced to let them go whithersoever they pleased ; when they were gone, the King repented of what he had done, and resolved to pursue and utterly destroy them, but God dried up the *Red-Sea* before them, so that they passed safely through, and the *Egyptians* were all drowned therein ; from

“ hence their God led them to Mount *Sinai*, and
 “ through the barren Deserts of *Arabia*, and mira-
 “ culously nourished them there with Food from Hea-
 “ ven, and Waters out of the Rock, and caused them
 “ to be victorious over all the People of the Coun-
 “ tries through which they passed : Thus as long as
 “ they served their God they were invincible over all
 “ their Enemies, devouring the *Amorites*, *Jebusites*, *Pe-
 “ rezites*, and other Nations, as Fire consumes the
 “ Chaff, and possessing their Lands and Estates ; but
 “ when they departed from God’s Worship, and de-
 “ filed themselves with Iniquity, they were then for-
 “ faken of Heaven, defeated in many Battles, and led
 “ captive into the Land of their Adversaries, the Tem-
 “ ple of their God being cast down, and their Cities
 “ taken from them ; but they are now again returned
 “ to their former Worship, and their Country and
 “ Temple at *Jerusalem* where they fortifie themselves
 “ against us : Let us therefore, my Lord, be advised
 “ before we proceed against them, for if their God, be
 “ angry with them by reason of any Provocation, it will
 “ be easie for us to subdue and destroy them ; but if
 “ he be reconciled and will defend them, it will be
 “ in vain to attempt any thing, since he will certainly
 “ ruin and defeat all that shall assault them, be their
 “ Strength and Multitude never so great.”

Achior having thus spoken, the Commanders of the
 Army were extreemly incensed against him, and desired
 he might be slain, who had the confidence to imagine
 that so small a Number of People as the *Israelites* were
 should be able to withstand the Force of the Royal
 Army of *Nebuchadnezzar*, whom they doubted not but
 to discomfit at their very first Appearance. *Holoferne*
 having quieted the Tumult raised among his Soldiers
 spake thus to him and his Associates.

“ Who art thou *Achior*, and who are you Hireling
 “ of *Ephraim*, that you have prophesied we should not
 “ make War with the People of *Israel* because the

“ Go

“ God will defend them, as if there were any other
 “ God but *Nebuchadnezzar*, whose Servants will ut-
 “ terly destroy them, the Mountains shall be drunk
 “ with their Blood, and their Fields covered with
 “ their dead Bodies ; and thou *Achior* shalt see my Face
 “ no more till I take vengeance of these People that
 “ came out of *Egypt*, and in the mean time I will de-
 “ liver thee into their Hands.”

Accordingly, some Soldiers were sent to carry *Achior*
 bound and throw him down the Hill near the Walls
 of the City, which the *Israelites* perceiving came and
 brought him into *Bethulia*, and being carried before the
 Priests and Governours of the City, who inquired the
 meaning of this Adventure, he gave them an Account
 of all he had said to *Holofernes*, and what Testimony he
 had given of the Power and Majesty of God ; whereat
 the People were even ravished for Joy, and fell down
 crying to the Lord of Heaven to behold the Pride of
 their Enemies, and pity the low Estate of his Servants ;
 and then comforted *Achior*, and promised him all Se-
 curity and Protection.

Mean time *Holofernes* endeavoured to surprize little
Bethulia, but found it hard to be effected by reason of
 some valiant Men who lay in Ambush in the Moun-
 tains, and much gauled his Army in the narrow Pas-
 sages ; whereupon his Soldiers perswaded him not to
 hazard his whole Army in this dangerous Attempt,
 but endeavour to stop the Channels that carried the Wa-
 ter from the Fountains, which would quickly oblige
 them to yield ; this was performed accordingly, and
 was very like to have effected their Design, for the
 People began to murmur and mutiny aloud against the
 Priests for bringing them into this dangerous Condition by
 their Rashness, since there was little hope of prevailing
 against such a formidable Power as had already subdued
 so many Nations, and with one Voice required them
 to surrender up the Town to the *Assyrians* ; *Ozias* in
 the absence of *Joachim* endeavoured to appease the

Cries of the People, and desired them to take Courage and trust in God, and if Deliverance did not come in five Days he would then do as they pleased.

There was then in the City of *Bethulia* a great Treasure whose Worth and Merit was utterly unknown: It was the valiant *Judith* of a worthy Family of the Tribe of *Reuben*, whose Husband was named *Manasseh*, and had been dead about three Years and an half, leaving her very rich: She was exceeding Beautiful and very Religious, spending all her time in Devotion, and wearing Sackcloth upon her Loyns, whereby she gained much Reputation among the People. This worthy Lady hearing of the Resolution of *Ozias* and the rest of the Princes of the People, she thus addresseth them:

“ O ye Governours and Inhabitants of *Bethulia*,
 “ in my Opinion you have been very rash in what
 “ you have spoken this Day to the People, and in
 “ the Oath you have taken and pronounced between
 “ the Lord and them in promising to deliver up the
 “ City to the Enemy, if God do not send you help
 “ within five Days, which is to tempt, and prescribe
 “ to him the time of his Mercies, and not to depend
 “ upon his Providence, who knows best when and
 “ how to bring Salvation to those that put their trust
 “ in him: Let us therefore continue to serve the
 “ Lord according to his Laws and Commandments,
 “ and not turn aside to worship other Gods (as
 “ our Fathers did before us, and for which they were
 “ given up to the Sword of their Adversaries) and in
 “ God’s good time which is the best, he will work
 “ out Deliverance for us.” *Ozias* replied, “ Al
 “ that she had said was true and excellent, and that
 “ it was not the first time wherein she had manifested
 “ her Wisdom and Knowledge, for which she was
 “ always held in Admiration, but that the extreme
 “ Thirst of the People, and the violent Exclamations
 “ they raised, had caused them to enter into an Oath
 “ which

" which they durst not break : But (said he) since
 " we know thee to be a religious Woman, and up-
 " right in thy Conversation, we beseech thee to pray
 " to God for us that he will please to send us Rain and
 " fill our Cisterns, and then we shall take Courage
 " to defend our selves." Hereupon *Judith* told them,
 That she would perform an Act which should resound
 through all Generations, desiring them to leave one
 of the City Gates open through which she might free-
 ly pass that very Night, accompanied with her Ser-
 vant, since she had some good design in her Heart for
 the Benefit of her Country, which she would not yet
 discover, but assured them that God would save them
 by her Hand within the time limted for giving up the
 City : *Ozias* and the Princes bid her go in Peace, and
 pray'd the Lord God to be with her, and to take ven-
 geance of their Enemies. Before she undertook this
 mighty Action, she retired to her Closet, and putting
 Ashes on her Head, & Sackcloth on her Loyns, prostrated
 herself to the Earth, and prayed earnestly to God thus.

" O Lord the God of my Fathers, to whom nothing
 " is impossible, look down upon the Armies of *Assy-*
 " *ria*, who exalt themselves against thee, and glory in
 " the Strength and Number of their Forces, and let
 " them know that thou art the God of Battles, and
 " the Lord of Hosts is thy Name, and that thou
 " breakest in pieces the mighty Powers of the Earth
 " with one glance of thy Eyes ; throw down their
 " Strength by thy almighty Arm, and lift up that
 " Hand which hath made it self renowned from all
 " Ages by so many Wonders as thou hast wrought
 " against those that have opposed thy peculiar People :
 " Confound their Pride, and suffer them not to violate
 " thy Temple, pollute thy Sanctuary, nor destroy
 " thy Tabernacle where thy glorious Name resteth,
 " and is called upon by thy afflicted Servants ; send
 " thy Wrath upon them, and deliver into my Hand,
 " who am a weak Widow, the Commander of their

“ Camp, give me such Eloquence and Utterance that
 “ my Words may prevail upon him to his Destruction;
 “ and since thy Strength is not in the multitude of
 “ Soldiers, nor in the Valour of Horsemen, make it
 “ now appear that thou canst save by the most weak
 “ and unlikely Means, and that thou who art the God
 “ of the Distressed, the helper of the Oppressed, the
 “ supporter of the most Destitute, and the Protector
 “ and Saviour of those that are without Hope, art able
 “ to bring down thy most haughty and presumptuous
 “ Foes even by the Hand of an impotent Woman.
 “ Remember thy Covenant O Lord, give Counsel to
 “ my Heart, Words to my Mouth, and Strength to
 “ my Arm, for the defence of thy House and People,
 “ that all the Nations of the World may know there
 “ is no God like unto thee.”

Having thus armed herself with her Prayers and
 Confidence in the God of Heaven, she puts off her
 Mourning and Sackcloth, and washes and adorns her
 self with Rings and Jewels to the best Advantage, so
 that she appeared exceeding amiable in the Eyes of all,
 though her Virtues and Graces were much the greater
 Ornament to her, and then having prepared Meat and
 Drink for her self and Servant, because she would not
 be polluted with the Dainties of the Heathens, she
 leaves her House and goes toward the Gates of *Bethu-*
lia, where she finds *Ozias*, and the Chiefs of the City
Chabris and *Charmis*, who seemed ravished with the
 Lustre of her heavenly Beauty, yet enquired not into
 her Design, but implored the Blessing of God upon her,
 and the Enterprize she had undertaken, and the Gates
 being opened, she attended only by her Maid, went
 directly toward the Camp of the *Affyrians*, all the Peo-
 ple of the City looking after her as far as they could see:
 As she went down the Mountain at break of Day the
 Soldiers having discovered her ran presently to seize on
 so lovely a Prize, and were much surprized with the
 Charms and Splendor of her Countenance, and having in-
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quired of her Country, and present Intentions, she told them, " That she was a Woman of *Bethulia*, and that she had that Night deserted the People of that miserable City, who were obstinate to procure their own Destruction from the triumphant Arms of the *Assyrians*, into whose Hands they would at last certainly fall, but that she would have no share in their Crime, hoping to escape their Disasters also, and that her Business was to reveal to *Holofernes* a certain Way how to take the City, and all the Country round about, without loss of a Man." The Soldiers were amazed at her Comeliness and Discourse, and assured her she had taken the only course to save her Life and Honour, and that their Lord would receive and entertain her with all manner of Kindness and Respect.

It may seem a rash Attempt that a Woman so handsome as *Judith*, should venture her self and her Honour to the rudeness of the dissolute Soldiers, who propound to themselves the ravishing of Women for one part of the reward of their Dangers and Toils in War; and we may be apt to think that an honest Woman would scarce expose her Chastity to so many Hazards and Affronts, although it were to save a City: In human Reason, this Conduct of hers can hardly be defended, but who dares condemn what seems to proceed from a manifest Inspiration of Heaven, which kept her as safe in the midst of the greatest seeming Difficulties, as if immured in the strongest Castle.

She was then conducted to the Tent of *Holofernes*, who was leaning upon his Bed under a rich Canopy of State, imbroidered with Gold, Purple, Emeralds, and Jewels, who having notice of her approach, came to the Door of his Tent with Silver Lamps before him; *Judith* being come into his Presence, struck him and all his Attendants into Admiration at her surprising Handsomness, and being fallen at his Feet, he caused her to be instantly raised up; and to encourage her, treats her with incomparable Sweetness, assuring her,

“ That he was not terrible to any who would submit
 “ themselves to the obedience of his great Master
 “ *Nebuchadnezzar* the King of all the Earth, neither
 “ would he have permitted a Sword to have been
 “ drawn against her Nation if according to their Duty
 “ they had rendered their Towns to the Arms of that
 “ mighty Monarch, and therefore desired her to in-
 “ form him upon what Account she had forsaken the
 “ City, and was come to his Camp.”

Judith endeavoured to gratifie his Request by this
 Subtle Oration ; “ My Lord, I am very well satisfied
 “ that the Great *Nebuchadnezzar* is ordained of God
 “ to be the King of the whole World, and that all
 “ the strength of his Monarchy, and management of
 “ his warlike Affairs is included in your Person, and
 “ conducted by your Wisdom and Policy, for the
 “ Safety and Protection of the Good, and the Cha-
 “ stisement of Evil-doers. The Valour and Prudence
 “ of the worthy *Holofernes* is renowned through all
 “ the Earth, who desires to be powerful only that
 “ he may be merciful, of which all the Provinces
 “ which have fallen under his conquering Arm have
 “ had comfortable Experience : As for the Word
 “ which *Achior* declared to my Lord, he hath re-
 “ peated the same in the Ears of the People of *Bethu-*
 “ *lia*, thereby endeavouring to incourage them to
 “ defend themselves valiantly, and what he hath
 “ said is most true and certain, that the *Israelites*
 “ shall not be punished, neither can the Sword prevail
 “ against them except they sin against their God
 “ But now their sin will overtake them, and thereby
 “ make them an easie Prey unto their Enemies, for
 “ since their Victuals and Water fail them, they are
 “ resolved to kill all their Cattle, and ~~so~~ eat all
 “ things, even those forbidden by their Law, and
 “ not to spare those which were sanctified, and re-
 “ served for the use of the Priests, and service of the
 “ Temple, whereby they will provoke their God to
 “ Anger

“ Anger : For this Cause, my Lord, have I left that
 “ abominable City, and am come as a Messenger from
 “ Heaven to give you this Advice, and to perform
 “ such an Act that all the Earth shall be astonished
 “ therewith, for thy Servant is religious, and wor-
 “ shippeth the God of Heaven every Day and Night,
 “ and I will pray unto him to discover his Will to
 “ me, and to shew me when they have committed
 “ these Sins against him, that so I may inform you
 “ of the outmost Time which is determined for this
 “ miserable Town, and then you may march even to
 “ the very Gates of *Jerusalem*, and settle your Throne
 “ there, since the People will deliver themselves up to
 “ you as Sheep without a Shepherd, and a Dog shall
 “ not open his Mouth against you, it being very rea-
 “ sonable that Men and Beasts should submit them-
 “ selves to such a formidable Power as is conducted
 “ by the Hand of the most High, and by the Direction
 “ of his Providence.”

Holofernes, who was before taken by the Eyes, was
 now charmed by the Ears with the Pleasantness of
 her Discourse, and admired her above all Women in
 the World both for her Beauty and Wisdom, promi-
 sing that her God should be his God, and that he will
 advance her to great Dignities in the House of *Nebu-
 chadnezzar*, and make her renowned through all the
 Earth. And at the same time brings her into the
 Chambers of his Treasure and Magnificence, and or-
 dered her Provisions both of Meat and Wine daily
 from his own Table, which she excused, since her
 Law did not permit her to eat of any other Viands but
 her own, which she had provided and brought along
 with her ; “ But what (says *Holofernes*) if your own
 “ Store should be spent, how shall we supply you ?”
Judith replies, “ That she did not doubt but to ac-
 “ complish the Business she came about before that time.”
 After this she was conducted into a stately Tent,
 where she reposed till Midnight, and toward the Mor-

ning Watch she sent to *Holofernes* that he would please to permit her to go out before Day to address her Prayers to God, which he readily granted, commanding his Guards to let her pass freely; she went therefore in the silence of the Night into the Valley of *Betbulia*, where she washed herself in a Fountain of Water, and then prayed earnestly to God that he would prosper her Design for freeing her Country, and again raise up their drooping Spirits.

Having continued in the Camp three Days, watching an Opportunity to execute her intended Project, behold a fit Season was presented by *Holofernes* himself, who would needs make a sumptuous Banquet for his Servants and Familiars only, to which he resolved to invite *Judith* as the chief Guest, hoping that when she was merry he might obtain his Desire of her, since the *Assyrians* account it a great Dishonour to a Man to court a Woman and not enjoy her; and therefore he ordered one of his Eunuchs to wait upon her and impart his Master's Pleasure to her, and how far she was in his Favour, since he desired that very Day to have her Company at the magnificent Feast he had prepared, which was the greatest Honour she could ever receive, and therefore ought to make no Scruple of obeying, but to be pleasant and free with him who had laid so great an Obligation upon her; *Judith* soon understood what his Discourse tended to, and readily answered, "That she was wholly disposed to perform his Lord's Commands, and would have no other Will but his; and instantly adorns herself in the best manner, to wound his Heart with her Graces and Charms, and passing into his Pavilion, seats herself nigh unto him, where she eats what she had provided, and tells him she will now drink chearfully, since she had cause to count this the most happy Day of her whole Life.

When *Holofernes* saw her so near him and alone, his Heart was wholly ravished with her Beauty, he

thought

thought himself the most fortunate Man upon Earth ; his Passion did not permit him to speak much, he was so extreemly moved ; he contented himself only with inviting her to be merry, and drank large Draughts to make himself so ; and *Judith* expressing her great Content to see him in so good a Humour, he to please her as he thought, drank so much more than ordinary, that he was even dead with Drunkenness and the Fumes of the strong Wine ; the Eunuch having the Word to do his Office, dismisses all the Servants and Attendants, and shuts the Door upon his Master and *Judith* ; *Holofernes* lay sleeping upon his Bed full of Wine, but *Judith* was never more wakeful, she contemplates the gallant General lying in his drunken Sleep, and earnestly called upon God to prosper her bold Undertaking for the exaltation of *Israel*, and going to the Pillars of the Bed she takes down thence the Sword of *Holofernes*, and undauntedly drawing it, she takes hold of the Hair of his Head, and saying, *Strengthen my Arms* O Lord God of *Israel* this Day, she smote him twice upon the Neck with all her Force, and with the last Blow struck off his Head, throwing his Body on the Ground ; then pulling down the Canopy from the Pillars, and giving it her Maid, with the Head, she put it into her Bag among the Meat, and both of them pass through the Army without being questioned, the Officers having order to let them go as usually to Prayers.

Having passed the Camp, they went up the Mountain of *Bethulia*, and arriving at the City Gates before Morning, she cried to the Centinel afar off to open the Gates with all speed, since God had done Wonders for *Israel*, and had appeared in a strange manner for their deliverance from their Enemies : The People hearing her Voice, soon let her in, and ran to give notice to *Ozias* and the Rulers ; all the Inhabitants both great and small coming together to hear what Tidings she had brought, whom they looked upon as a lost Woman.

Woman, and like one come from the other World, and having made a great Fire to give Light to the Assembly, they stood round about her, who spake thus in the midst of them with a loud Voice, "Praise God, praise ye the Lord I say, who never forsakes his own, but hath by me this Day accomplished his Promise to his chosen People, and hath by me and by my Hands, slain the common Enemy of our Nation this very Night."

She then drew out of the Bag the horrible Head of *Holofernes*, all pale and bloody, which she shewed to them all, adding, "Behold the Head of the Capt. Gen. of the Armies of *Assur*; and then spreading abroad his Pavillion, "Behold (said she) the Canopy wherein he reposed himself in his Drunkenness, and where the Lord smote him by the Hand of a Woman; it is the living God alone that hath preserved me from all danger in this most perilous Attempt, and tho' my Countenance hath been his Ruin, yet I take that God whose Angel hath been my Guard, to Witness, he hath not offered me the least Shame nor Reproach; to God be all the Glory, whose Mercy and Goodness endures for ever." The People were even transported with Joy at this unexpected Deliverance, and seeing the dismal Head only by Torch-light, were almost perswaded it was but a Dream; but that the Multitude which saw the same Thing, confirmed them their Eyes were not deluded: They therefore shouted with Praises to the God of Heaven the only worker of Miracles, and then turning to *Judith* they gave her a thousand Thanks and Blessings for being the Instrument of so marvelous a Salvation that Day.

Then *Ozias* the Prince of the People of *Israel* in *Betbulia* spake thus to her, "Blessed be you O Daughter, and most excellent above all the Women in the Earth, and praised be the great Creator of Heaven and Earth, who hath assisted your victorious Arm for the destruction of the principal of our Enemies, whereby

“ whereby you have rendered your Name immortal
 “ to all Ages to come, and shall be had in Admiration
 “ by all that have any Sense of the wonderful Works
 “ of God while the World endures, since none can
 “ forget how little you valued your own Life and Hon-
 “ our, so that you might thereby free your Nation from
 “ the inevitable Ruin which seemed to hang over their
 “ Heads.” After this *Achior* was called, to whom shew-
 ing the Head of *Holofernes*, assured him that what he
 had affirmed of the Might and Power of the God of
Israel was now fully verified, since he that had vowed
 their total Desolation was now no more, and their
 great Commander *Holofernes* was himself without a
 Head ; *Achior* was even astonished at her Words and
 Action, and with the surprize fell down into a Swoon,
 but at length recovering he threw himself at her Feet
 with so much Reverence as was near to Adoration,
 and by her means was more confirmed in the true
 Religion, and he with all the People shouted, and
 gave Glory to God with a loud Voice.

Judith to perfect her Conquest advised the People
 to place the Head upon one of the highest Towers of
 the City, and in the Morning to make a Sally out up-
 on the *Assyrians*, who at the Alarum would presently
 run to the Tent of *Holofernes* to awake him, and find-
 ing what had happened, would be extreemly amazed
 and sell their Lives at a cheap Rate, and might be pur-
 sued and utterly destroyed out of all their Coasts with
 very little damage to themselves. This was put in
 Execution, and the Captains instantly repaired to the
 General's Tent to receive Orders, desiring *Bagoas* the
 Eunuch to wake their Lord, since the *Israelitish* Slaves
 had presumed to make a Sally upon them, tho' to their
 own Destruction : The Eunuch after long tarrying at
 last ventured in, and coming near the Bed and hear-
 ing no Body stir, he at length opened the Curtains,
 thinking he had still slept with *Judith*, but instead
 thereof found the dead Body cast on the Floor, and his
 Head

Head taken from him : At this sight he cried out aloud and became so furious that he rent his Cloaths, and went in a Rage to *Judith's* Apartment, threatening her with a thousand Deaths ; but missing her there, he sent out many frightful Screeches among the People, and declared aloud, *That the Slaves had dealt treacherously with them, and that one Hebrew Woman had brought Shame and Confusion upon the House of Nebuchadnezzar, who had slain Holofernes, and left his Carcass without a Head.*

All ran to behold this dismal Spectacle, and the whole Camp was filled with Horror, Astonishment, and Despair; Tears and Howling had taken possession of the whole Army, when at the same time the Head of *Holofernes* appeared upon one of the Towers of *Bethulia*, which so astonished the *Assyrians*, that they fled and scattered themselves round about the City, every one seeking safety by running away, and none durst trust another : The *Israelites* pursued them with all manner of briskness and vigor, making a great Noise that their Number might appear considerable, though they needed no great Force to vanquish run-a-ways : All the neighbouring Cities came in to take part of the Spoil, and to pillage their routed Enemies, whom they cut off with a most dreadful Slaughter, and the Booty in the Camp was so prodigious that the People were thirty Days in dividing it. The rich Moveables of Gold, Silver, Pearls, and Jewels found in *Holofernes's* Tent, were all presented to *Judith*, with the Praises and Acclamations of the Multitude, who unanimously applauded her as the Glory of *Jerusalem*, the Joy of *Israel*, the Honour of her People, the gallant Woman, the chaste and valiant Princess, by whose Hand God had done great Things in delivering his People, and whose Fame should live to eternal Ages. The Women of *Israel* likewise assembled themselves to meet and bless her, dancing before her with Branches of Olive in their Hands, whereof they composed a Garland which they put upon her Head, and then

Judith

Judith leading the Dance before them proceeded toward her own House, all the Men of *Israel* following in their Armour with Garlands on their Heads, and Songs in their Mouths. *Judith* likewise made the following Song of Praise and Thanksgiving, which all the People sang after her.

SING to the Lord my God, sing Praise,
A new Psalm to him sing.

Exalt his glorious Name always,

He is our God and King.

The Armies he to pieces breaks

Of those that are his Foes.

He me delivered from their Hands

Who did me round inclose.

Assur with thousands from the North

Came *Israel* to assail,

And by his Numbers did not doubt

Against them to prevail.

He boasted he our Towns would burn,

And our young Men destroy,

Women and Virgins ravish too,

Our Infants make a Prey.

But they have disappointed been

By the Almighty Lord.

A Woman's Hand did them withstand

They fled with one accord.

Their great Commander did not fall

By any Giant's Power,

'Twas *Judith's* Beauty him inthrall'd

And brought his fatal Hour.

For her oppressed People see

Her Mourning laid aside,

And to surprize his amorous Eyes

Her Person beautify'd.

Her Charms over his Soul prevail'd;

And ravished his sight :

He's made a Prisoner to her Face ;

She is his Heart's Delight.

The Sword quite through his Neck did pass
And parted it asunder.

The Persians at her boldness quake,
The Medes thereat did wonder.

Th' Afflicted then did shout for Joy,
Thy weak Ones cry'd aloud.

The Foes astonish'd were 'cause God
Had overthrow'n the Proud.

The young Men have them pierced through,
And wounded them in Fight,

The Fugitives fiercely they pursue
And slay their Men of Might.

I unto God new Songs will sing;
O Lord that art most glorious,

In Power thou art wonderful,
Invincible, Victorious.

Let all the Creatures worship thee
At whose Word made were they:

At thy Voice they created were,
None thee can disobey.

The Fountains shall be mov'd at thee,
The Rocks shall melted be.

Tet merciful thou art to those
That serve and worship thee.

All Sacrifice and Offerings
Unto thee are but small,

But those that fear the Lord their God
To Honour he will call.

Wo to the Nations that advance
Themselves 'gainst Israel,

The Lord will Vengeance take of those
That 'gainst him do rebel.

He will put Fire into their Flesh,
And Worms shall them annoy,

They shall much Misery feel; God will
For ever them destroy.

After this, *Judith* dedicated to the Temple the Pavilion of *Holofernes*, and other rich Habiliments given her by the People, that the Memory of this glorious Action might never be forgotten, and then returning to her own House she there continued a chaste Widow to the Day of her Death, being honoured and respected of all the People as their great Deliverer; she made her Servant a free Woman, and lived in the House of her Husband *Manasseh* till she was an hundred and five Years old, and then dying was buried in this Sepulchre, for whom all the *Israelites* made a deep and Solemn Mourning for seven Days without intermission, and the Terror of this admirable Success made such an Impression upon all the neighbour Nations that none of them troubled *Israel* all her Days, nor a long time after her Death.

“How great art thou O Lord of Hosts, and how terrible is thy Power thou God of Battles, a General in the midst of an Army of an hundred thousand valiant Soldiers, invironed all with Steel and Fire, who says, I will go, I will do, I will level with the Ground, who decreed the firing of Cities and destruction of Countries, behold him now conquered, slain, tumbled in his Blood by a Woman who makes a play-game of his Head, and all this by the assistance of that God who acted in her, and put Courage into her Soul to overthrow the Mighty, and bring to Confusion the Sons of Pride and Violence.

42
The History of Queen Esther.



WHEN Haman in his proud ambitious Mind
Utter Destruction to the Jews design'd,
When for the Fault of one they all must dye,
All must be ruin'd for poor Mordecai,
Then prudent Esther doth herself oppose
Against her Uncle's and her Peoples Foes,
Ventures her Life her Nation to save,
And Mercy for them of the King doth crave:
Who hears and grants her Suit most graciously,
Haman is hanged for his Treachery,
And Mordecai his Office doth enjoy,
Who for the Jews his Interest doth imply.

IN the Year from the Creation of the World 3543, and before the Birth of our Saviour 521, during the Captivity of the *Jews* in *Babylon*, *Cyrus* (the Son of *Xerxes*, whom the *Gracians* called *Artaxerxes*) was King of *Persia*; in whose Reign all the Race of the *Jews*, both Men, Women, and Children, were in danger to have been utterly exterminated, had it not been happily prevented by the Mercy of God, and the excellent Conduct and admirable Courage of our renowned Heroine Queen *Esther*.

For the better understanding hereof, we read that after *Artaxerxes* was settled in the Kingdom, and had established Governours over an hundred and seven and twenty Provinces from *India* as far as *Ethiopia*, in the third Year of his Reign he made a most royal and magnificent Feast for all the *Grandeess* of his mighty Empire, wherein he displayed the Opulency and Grandeur of his Dominions for one hundred and fourscore days together; after which he for seven Days treated the Ambassadors of all Nations in the Palace of *Shushan*, sitting in a Tent, the Pillars whereof were Gold and Silver, and the covering of Scarlet, of such a vast Extent that thousands might be entertained under; all the Provisions were served in Vessels of Gold enriched with Jewels, and of excellent Workmanship; the King commanded his Attendants that none should be enforced to drink, but according to the *Persian* usage, each at his own Discretion. He also sent an order throughout all his Countries that they should all cease from their Labour many Days, and make Holyday in Honour of his Royalty.

At the same time *Vashti* his Queen made a royal banquet to her Ladies, and the King being merry with Wine the seventh Day of the Feast, sent one of his Eunuchs to cause her to come with the Crown upon her Head in the most glorious Manner, and her most gorgeous Attire, to display her Beauty to the eyes of all the People, but she being too tenacious of the

the *Persian* Custom that count it a Crime to be seen Strangers, refused to come, and though he renewed his Desires divers times, yet she persisted in her denial upon which being extremely displeased, he rose suddenly from the Banquet, and calling to him seven his Councillors, by whose Advice he managed his Affairs, and who expounded the Law to him, he desired to know what Punishment they thought due to his Wife who had put such an open Affront and Indignity upon him before that great Assembly; one of them answered, *That this was a Crime of State, and might occasion a general disorder throughout the Realm, since other Women following the Example of the Queen might from thence, take a licentious Power to disobey their Husbands, and every where domineer over them, thereby overthrowing the Order of Nature, and cause Quarrels and Disturbances in all Families.* His Opinion therefore was that she who had done him this publick dishonour should be divorced from the King her Husband, and that a Proclamation should be published throughout all his Provinces, signifying the Cause thereof, and asserting the just Subjection of Women to their Husbands. The King, who had an extraordinary Passion for *Vashti*, and could hardly entertain any Thoughts of a Separation from the dear Object of his Love, seemed for some time wholly abandoned to Grief and Sorrow, which his Nobles observing, endeavoured to remove by representing the Unreasonableness of his concernment for such an unworthy Woman who had so extremely disoblinded him, and that he might soon find out another who in Beauty and other Princely Qualifications should far exceed her, and by whose pleasing Demeanour the Thoughts of *Vashti* might be utterly extinguished.

The King confirming the Judgment they had given against *Vashti*, sent abroad Messengers to bring into his Presence the fairest Virgins that were to be found in his Kingdoms: Whereupon a great Number being assembled, there was among them a young Orphan who

those Parents being dead, she was educated under the Tuition of her Uncle *Mordecai* of the Tribe of *Benjamin*, and a principal Man among the *Jews*, her name was *Esther*, and was judged the most beautiful of all that youthful Company, and for her amiable countenance caused all Spectators to stand still and admire her : Whereupon the Eunuchs attended her with more than ordinary Diligence, and she was prepared for the King's Pleasure with Odours and Perfumes for six Months, in the Company of four hundred other virgins ; after which the Officer judging them fit to approach the Royal Bed, sent one every Night to the King, who returned her back in the Morning ; but when *Esther* came into his Presence, he was so surprized with her Love that he took her for his lawful Wife, and settled his Affections upon her above all the others : The Marriage was solemnized in the seventh Year of his Reign, in the twelfth Month called *Nisan*, or *February* ; and Edicts were sent throughout all his Kingdoms, to proclaim a Feast in honour of this Wedding, he himself likewise feasting the *Medes*, *Perians*, and Princes of other Nations, for a whole month upon that account.

When *Esther* entred the Royal Palace, the King set a Diadem of Gold upon her Head, and lived with her in all manner of Content and Satisfaction, never questioning her Birth, nor of what Nation she was : Her Uncle *Mordecai* came with her from *Babylon* (where he was found by the King's Officers) to *Shushan* the chief City of *Persia*, and walked daily before the Palace inquiring of her Welfare, whom he loved as tenderly as if she had been his own : Now the King had published a Law, That no Man should approach his Presence unless he were sent for ; in pursuance whereof while he sat on his Royal Throne certain Officers stood with their Axes ready to punish any that should attempt to infringe this Decree. The King himself sat aloft, holding a golden Sceptre in his Hand, and when

when any presumed to come near without being called, if the King would save his Life he touched him there with, who thereby avoided Death.

It happened about this time that *Bigthan* and *Tere* two of the King's Chamberlains had conspired against their Master, which *Mordecai* who was not of a drowsy Spirit soon perceived, and narrowly observing the Carriage, he discovered the whole Design, which he imparted to Queen *Esther*, and she to the King in the Name of *Mordecai*, who being taken and examined confessed their abominable Treason, and received the due Reward : The King at present only returned *Mordecai* hearty Thanks for saving his Life, but commanded him to continue in his Palace, and ordered his Name to be registred in the Chronicles of *Persia* with the whole Process against the Malefactors.

After this *Ahasuerus* exalted *Haman* an *Amalekite* above all his Princes and Nobles, and he became the chief Favourite, so that the King saw but with his Eyes, and heard with his Ears ; all the Court adored this new Idol, and all Knees were bowed before him but *Mordecai* shewed him no Reverence nor Respect, both because he knew the wickedness of his Nature and that the Laws of the *Jews* forbade him to give Honour to any of the wicked Race of *Amalek* : *Haman* elevated even to giddiness by the Greatness he so suddenly arrived to, had at first little regard to it, but being daily advertized thereof by his Flatterers, who informed him that they had often in vain reproved *Mordecai* for his Contempt, he was thereat inflamed with Rage against him, and understanding he was a *Jew*, was much disturbed that all the *Persian* Nobility who were free should prostrate themselves before him, and a *Jewish* Slave should refuse to Reverence him, therefore scorned to revenge himself on *Mordecai* alone as thinking it much below his Grandeur to punish one Man only, but resolves utterly to exterminate the whole Race of the *Jews*, to whom he was a mortal

Enemy by Nature, the *Amalekites* his Predecessors having been destroyed by the *Israelites* in former Ages ; and Revenge may be imagined thus to inflame him.

Remember Haman *there's no sweeter Pleasure than swift Revenge ; for to revenge by leisure is but like feeding when the Stomack's past, not pleasing th' eager Appetite nor Taste, tis not for th' Honour of thy Personage, nor stands it with thy Greatness to engage thy noble Thoughts to make revenge so peer, to be reveng'd on one alone ; thy Sore needs many Plaisters ; make thy Honour good not with a drop, but with a World of Blood, borrow the Sythe of Time, and let thy Passion slow down and ruin the whole Jewish Nation.*

In pursuance of this hellish Resolution, Haman addresseth himself to the King, and tells him, *That there were a certain cursed People called Jews, dispersed through all the Provinces of his Kingdom, who were divided by Religion and Laws from the rest of the World, and Affected from his Person and Government ; That they were pernicious to his Empire, and upon all Occasions ready and disposed to Insurrections and Rebellions, and that for preventing the Mischiefs which might happen by them, nothing could be more secure than to cut them off all at once, and utterly to extinguish their Race, so that neither Captive nor Slave should be left alive among them ; and lest their Destruction should prove prejudicial to his Majesty's Revenue, he freely offered to pay out of his own Estate forty thousand talents of Silver into the Exchequer, being willing rather to part with so much Money for the publick Safety, than to see such a cursed Generation of Men should endanger the Kingdom.*

Thus is the horrid Scene laid for the ruin of so many Millions of People by the pernicious Counsel of the malicious and ambitious Favourite : The King is now led away by this evil Advice, and trusts this proud Haman with the execution thereof, as if he had committed

committed the Sheep to the protection of the Wolf. He triumphs with Joy for having obtained his Desire and the King's Ring: He calls the Secretaries, and commands them in the Name of *Ahasuerus* to write bloody Letters to all the Provinces, *That the thirteenth Day of the last Month (which was February) the Jews should be massacred in all the Cities and Towns within the utmost Limits of the Empire, and that from the least to the greatest not sparing Man, Woman, nor Child; all should be put to the Sword without Remorse, and their Goods to be confiscate, and exposed to Pillage:* These Letters confirmed with the King's Seal, flew like Lightning through the hundred and twenty seven Provinces of the *Persian* Monarchy: the Evil was universal, and the Terror began at the Capital City of *Shushan*, where the Edict hanged upon Pillars was seen and read to the World, containing this dreadful Sentence.

Ahasuerus Rex.

*Let every Province in the Persian Land,
(Upon the Day prefixt) prepare his Hand
To make the Channels flow with Rebel's Blood,
And from the Earth to root the Jewish Brood;
Let not the softness of a partial Heart,
Through melting Pity, Love, or false Desert,
Spare either Young or Old, or Man or Woman,
But like their Crimes, so let their Plagues be common,
Decreed and signed by our princely Grace,
And given at Shushan from our Royal Palace.*

This sanguinary Proclamation being published all Places, many bloody Miscreants rejoiced at the News, and prepared themselves to execute the Contents thereof, resolving at the Day appointed utterly to destroy the *Jews*, and to leave no remembrance of them upon Earth: The metropolitan City of *Shushan* abounded with these Instruments of Cruelty, though in the mean time the King and *Haman* feasted and drowned themselves in Debauchery; poor *Mordecai* foreseeing the Tempest ready to fall upon his People

cloath

clothed himself with Sackcloth, and put Ashes upon
 his Head, in which Equipage he walked through the
 City, protesting that his Nation had done nothing to
 deserve this Severity designed against them, and at
 length arriving at the Palace he stood at the Gate (it be-
 ing unlawful for him to enter in in that Dress) with ma-
 ny of the *Jews* in his Company, and in the same mourn-
 ing Attire ; the News hereof coming to the Queen, she
 was much surprized, and sent an Eunuch to bid him
 change his Garments, which he absolutely refused till
 the Cause of his putting them on was removed : Where-
 upon she again dispatcht her Servant to him to know
 what sad Occasion had induced him to put on that des-
 troying Habit, and to pour out such lamentable and
 incessant Cries ; upon which *Mordecai* sent her an Ac-
 count of the terrible Edict lately published against the
Jews, and proclaimed through all the Provinces by the
 King's Command, with the great Sum of Money which
Haman had offered to pay into the Exchequer, whereby
 he had purchased the utter extermination of the *Jewish*
 Nation ; and herewith he delivered a Copy of the E-
 dict to the Messenger, with a strict Injunction to *Esther*
 to cloath herself in the most abject Fashion, and to present
 Petition to the King for saving her People from the de-
 rable Destruction decreed against them. *Esther* ha-
 ving received this Advertisement, sent again to *Mordecai*
 to tell him, *That she knew not when she should be called*
by the King, and to presume to come into his Presence
without Order, would undoubtedly endanger her Life, un-
less the King should happen to extend the golden Sceptre of
Grace to her ; *Mordecai* returned answer, *That she ought*
to venture her own Safety for saving the Lives of her whole
Nation, assuring her that if she neglected their Security, yet
God would do it by some other Means, and she and her
House should be destroyed by those whom she had
provoked and contemned ; says he,
Go and tell the Queen it resteth in her Powers
to help ; the Case is hers as well as ours.

*Go tell the fearful Queen, too great's her Fear,
Too small her Zeal, her Life she rates too dear,
How poor's th' Adventure to ingage thy Blood
To save thy People's Life and Nation's Good?
Who knows if God on purpose did intend
Thy high Preferment for this happy End.
If at this needful time thou spare to speak,
Our speedy Help shall, like the Morning, break
From Heaven, together with thy Woes; and he
That succours us, shall heap his Plagues on thee.*

Upon this severe Reprimand the Queen sends Mordecai, commanding him to call a general Assembly of the Jews at Shushan, and to injoin them to fast and pray three days for her Safety and good Success, assuring him that she and her Servants would do the same, and that at the end thereof she would present her self before the King, and says she, *If I perish, I perish*; Mordecai according to her Direction caused the People to fast and pray for her, and he himself made earnest Supplication to the Almighty *To have compassion on their desolate and distressed Nation; and as he had formerly preserved them, and pardoned their Offences, so he would graciously please to deliver them from that imminent destruction which now hung over their Heads, since they were now condemned to death, not for any Iniquity of their own, but meerly because he only had incensed proud Haman against them, in refusing to pay that Honour and Adoration to him which was due to God alone, for which he had deserved this severe Revenge against the whole Nation of Jews, to cut them all off from the Face of the Earth;* The People likewise beseeched God to secure them from the Outrage intended against them, and Esther cast herself prostrate on the Earth clothed in Sackcloth, devoutly imploring the God of her Fathers to assist and defend her, that when she should come before the King, she might mollify and perswade him to have Pity upon her, and her distressed People.

The three Days being over, she threw off her Mourning, and adorned herself in the most majestick Manner that was possible, and attended by her Servants went into the Presence-Chamber, where the King sat on his Throne, the Splendor and Glory whereof did at first somewhat astonish her ; when *Abasuerus* holding out the golden Sceptre revived her fainting Spirits, and drawing near she touched the Top thereof, and the King very endearingly asked her, *What her Request to him was ?* She replied, That she only desired his Majesty to honour her with his Presence at a Banquet she had prepared for him, and that his dear Friend *Haman* might likewise attend him. The King readily consented, and *Haman* joyfully came thither : Now in the midst of the Treat, when the K. became warm with Wine, he commanded *Esther* to declare her Suit unto him, assuring her he would deny her nothing she should demand ; *Esther* at present declined to discover her Intent, but humbly beseeched the King to come again next Day with *Haman*, and partake of another Banquet, when she would fulfil his Desire. *Abasuerus* promised to revisit her, and *Haman* went home with great Joy that he only had the great Happiness to feast with the King and *Esther*, an Honour which none of the Nobility of the Empire had ever arrived to ; but in his return observing *Mordecai* at the Court-Gate, who would not shew him the least Respect, his great Heart swell'd with Indignation against him ; arriving at his House he called for his Friends, and his Wife *Zeresh*, to whom he related the Glory of his Riches, and the Greatness of his Dignity, whom the King had advanced above all the Princes of the Realm, and that *Esther* suffered no Man but himself to come with the King to the Banquet, and that to morrow he was again to attend him thither to a second Entertainment ; Yet, saith he, *all this avails me nothing, for am I in the least contented, when I see Mordecai the Jew sitting at the Gate, and refusing to rise or shew the*

least Reverence to me ; Zereſh his Wife being as full of Revenge and Pride as he, pronounced a sudden and ſhort Sentence againſt *Mordecai*, adviſing him to cauſe a Gallows to be ſet up fifty Foot high in his own Court, and the next Day if he did but deſire the King to let him hang *Mordecai* thereon, no doubt but it would be granted, and then he might go and ſup with the Queen with a merry Heart : This Counſel pleaſed *Haman* very well, and the Gallows was ſoon erected, but divine Providence had prepared other Buſineſs for him to diſpatch, to make him know, *That no Man deſigns the ruin of another without haſtning his own deſtruction.*

The Evening before this fatal Day the K. was laid upon his Bed to reſoſe himſelf, but could get no Sleep all Night long, without having the leaſt appearance of care or trouble on his Spirit, and to imploy himſelf cauſed his Secretary to bring and read before him the Chronicles of his Realm, wherein among other Tranſactions in the Reign of his Anceſtors and his own, he found it recorded, That *Bigihana* and *Tereſh*, two of the King's Chamberlains, had conſpired to murder him, and in all probability their Treason had ſucceeded, but that *Mordecai* the Jew happily diſcovered the whole Conſpiracy, for which the Traitors received their deſerved Punishment ; at the recital of this Paſſage the King was ſomewhat moved, and asked whether there was no mention of any Honour or Reward beſtowed upon *Mordecai* as a recompence for this worthy Service ; who replied, *That he found nothing ſaid down of that kind, neither had he as yet received any Reward upon that account.* Hereupon in the Morning the King demanded who was in the Court, and being told *Haman* was there, who came thither more early than uſual to beſeech the King that he would pleaſe to give him leave to put *Mordecai* to Death ; the King commanded him to come into his Preſence, to whom he ſaid ; *That as his faithful Friend and Servant he deſired him to adviſe what Honour and Dignity was fit*

be bestowed on that Person whom the King had a very great Favour and Respect for. Haman, who did not in the least doubt but the Person designed to be thus advanced was himself, made this confident reply ; *The Man to whom your Majesty intends so much Honour as to be counted the King's Friend and Favourite, ought to be mounted upon one of your own Horses, and to be cloathed with the Royal Robes, with a Chain of Gold about his Neck, and the imperial Crown upon his Head, and let one of your most worthy Princes go before him through all the Streets of the City, and make proclamation, That thus it shall be done to the Man whom the King delighteth to Honour.* The King liking the Proposal, commands Haman to go instantly to Mordecai that sat at the Gate, and to invest him, and proclaim before him according to his own Advice ; Haman with a heavy Heart performed the King's Orders through the whole City, and Mordecai returned triumphantly to the Palace.

Haman hastned home confounded and ashamed at what had happened, and with Tears related his strange Misfortune to his Wife and Friends, who all concluded, *That it was a very ominous Accident, for Mordecai was of the seed of the Jews, and since he had begun to fall before him, it was much to be feared that it would end in his ruin, because God was with that Nation to save and defend them from their Enemies :* While they were thus discoursing, a Messenger came from Esther to call Haman to the Banquet : The King being seated at this second Entertainment, began again to be earnest with Esther to declare the Petition and Request she had to make to him, since he was fully resolved to gratify her therein, yea to divide his Crown and Sceptre with her, rather than deny her Suit : To whom Esther, after a sad Sigh, declared the danger she and her People were in, to this purpose ;

*If in the bounty of your princely Grace
Your sad Petitioner may find a place*

*To shroud her most inutterable Grief,
Which if not there may hope for no Relief.
If I have Favour found, O let my Lord
Grant me my Life, my Life so much ablovr'd,
To do him service, and my Peoples Life,
Which now iye open to a Tyrant's Kinse.
Our Lives are sold, 'tis I, 'tis guiltless I,
Towr loyal Spouse, 'tis she and her's must die :
The spotless Blood of me your faithful Bride
Must 'swage the swelling of a Tyrant's Pride.*

The King intraged at her Discourse, asks who was the Man that had thus conspired the destruction of herself and all the *Jews*; she replied, " Even that
" wicked *Haman* to whom your Majesty hath given
" your Seal, it is that perfidious Traytor that hath
" caused bloody Letters to be written (not to banish
" or sell us for Slaves, for then I should have held
" my Peace, but) that we should be cut off by the
" Sword in all the Provinces of the Empire.
*Who is the Man that durst attempt this thing ?
Where is the Traytor ? what ? am I a King ?
May not our Subjects serve, but must our Queen
Be made the Subject of a Villain's Spleen ?
Is not Queen Esther bosom'd in our Heart ?
What Traytor then dares be so bold to part
Our Heart and us ? who dares attempt this thing ?
Can Esther then be slain, and not the King ?
Reply'd the Queen, the Man that hath done this,
That cursed Haman, wicked Haman is.*

The King rose furiously from the Table, and went into the Garden; when *Haman* began to beseech *Esther* to intercede for him, and forgive the Offence he had committed, and being very earnest he fell down on the Bed where the Queen was, when the King returning hastily back, and finding him in that Posture, was much more displeased than before, and cried out *O thou most cursed among Men, wilt thou ravish my Queen also ? Haman* was so confounded at these Words that

he could make no reply, and the Officers covered his Face : Hereupon one of the Chamberlains stept forth and told the King, that *Haman* had erected a Gallows fifty Foot high at his own House, whereon he designed to have hanged *Mordecai* ; whereupon *Ahasuerus* commanded that *Haman* himself should be hanged thereon, which was instantly executed accordingly.

For (says the King) *it seemeth just and good*

To shed his Blood that thirsteth after Blood.

Who plants the Tree deserves the Fruit ; 'tis fit

That he who bought the Purchase banish it :

Hang Haman there, for it is his own Wood,

So let the Horse-leech burst himself with Blood.

And herein was the Justice of Heaven manifested, not only in punishing the Wickedness of *Haman* according to his Deserts, but in causing him to fall into that Snare and Pit he had prepared for an innocent Person : This was the End of that great but wretched Favourite, who by abusing the Interest he had in the King's Breast, brought woful Ruin upon himself and his whole Family ; his Goods were given to the Queen, who bestowed them on *Mordecai*, whom the King understanding to be her Uncle, he was called to the Palace, and had *Haman's* Ring given to him, and succeeded in his Dignity.

After this *Esther* humbly intreated the King to command Letters to be sent through all the Provinces to countermand those contrived by *Haman* for the utter destruction of the *Jews*, for how (said she) can I endure to see the ruin of my Nation, and all my Relations : This her Request was thought very reasonable, and the King granted it, adding, That as he had hang'd *Haman* because of his bloody Intentions against her People, so she herself should write on their behalf in his Name, and by his Authority, to all the Governours of his Kingdom to reverse the dreadful Sentence that was gone out against them : In pursuance whereof the Secretaries of State were instantly employed in that

Affair, and writ to all the Magistrates of the Kingdom to this purpose.

Artaxerxes, the sovereign Lord and King of all the Nations from *India* to *Ethiopia*, To the Princes and Governors of the 27 Provinces of our Empire, Greeting; Whereas many through Pride abusing the Goodness of their Princes, and the Honours bestowed upon them, do not only oppress the People, but endeavour the absolute Desolation of all that do not comply with their haughty and unreasonable Desires, of which the late wicked *Haman*, an Amalekite by Nation, is a fresh Instance, who being a Stranger from the Persian Blood, after he had been promoted by our Beneficence to the second Place of the Kingdom, hath endeavoured to cut off, at once the innocent Jewish Nation, and among them our beloved Queen, and Companion of our Bed, Either though we have discovered that those thus destined to death by this wicked Villain are without Fault; living under excellent Laws, and are the Children of the most high, most great, and ever-living God, by whom our Empire is given and preserved to us: We do therefore make void and do annul the Letters which that vile Wretch directed to you in our Names, whereby they were commanded to be murkred by him himself who was the Author of that cursed Slander against them, having been publicly barged at the Gate of his own Palace, God thereby rendering to him his Deserts. And we further will and command you, that the Jews who live in all our Provinces according to their own Laws be protected, and that you assist them in bringing their Enemies to punishment the same day that they had determined to destroy them, that so they may revenge themselves on those that shall offer any Outrage against them; and since the Day of their Destruction is, by the Providence of the Almighty, turned to their Preservation, We command the Day to be put in the number of the Feasts, that Posterity may know what Recompences we bestow on our faithful Servants, and the Punishment of those that oppose our Will, and make attempts upon our State.

The Commands of the King were diligently executed, and the *Jews* were dreaded and honoured in all Places, by reason of the great Credit that *Mordecai* had with his Master, who was cloathed in a royal Habit, and adorned with a Crown of Gold, and a Chain of the same about his Neck: In short, the *Jews* encouraged by the King's Letters, slew five hundred of their Enemies in *Shushan*, for adhering to miserable *Haman*, and ten of his Sons were hanged to accompany the punishment of their Father, and through all the rest of the Kingdom much *Persian* Blood was shed on the same Day that had been assigned for the Massacre of the *Hebrews*, so that we must acknowledge this History to be wonderfully Tragical, and one of the most prodigious Revolutions of Fortune that ever arrived to a great Favourite, and may make Posterity fear the Judgments of Heaven, whose Hand is as weighty in the Chastisements of enormous Crimes, as his Eye is quick-sighted in discerning the Hearts of all Mortals.

So often as I fix my serious Eye
 Upon *Ahasuerus* Reign, methinks I spy
 The Angels dance; methinks my ravish'd Ear
 Rapt with the secret Musick that I hear,
 Attends the warble of an Angel's Tongue,
 Resounding forth this Sense-bereaving Song:
Vashti shall fall, and *Esther* rise,
Sion shall thrive when *Haman* dies.

*The History of the virtuous
Sufanna.*



WHEN virtuous Sufanna was accus'd
By two false Elders, and her Fame abus'd;
Because she would not yield unto their Lust,
And be unto her Marriage-Vows unjust,
And falsely charg'd with base Adultery,
For which great Crime she was adjudg'd to dye.
In this distress she unto Heaven appeals,
Who by young Daniel's means, the Truth reveals,
And absolutely clears her Innocence.
The perjur'd Elders for their vile Offence
Are both condemned at the fatal Bar
To that sad Death they had design'd for her.

Though

THough this, as well as the History of *Judith*, is not found in those Books of Scripture which are usually termed Canonical, yet the thirty nine Articles of the Church of *England* declare, *That these other Books commonly called Apocrypha, the Church (as St. Jerome saith) doth read for example of Life and instruction of Manners, but yet doth not apply them to establish any Doctrine of Christianity*; and among others, sets down this History of *Susanna*, which from such Authority may certainly claim the Credibility of any common Story, and be reckoned no unprofitable President of Chastity and Modesty, and therefore proper for our present Design.

The Time when this was acted, is most probable to be about 3400 Years from the Creation, not long after that of the preceding History of *Judith*, when there happened to live in *Babylon* a Man called *Joachim*, who married a Wife named *Susanna*, the Daughter of *Chelcias*, brought a Captive from *Judea*, for the Sins whereby they had provoked God to anger, to *Babylon*, who was exceeding fair of Person, but her Soul much more beautiful in that she feared the Lord :

And as she fear'd, she lov'd ; no servile Fear,
Such as base Slaves unto their Tyrants bear,
But like a Daughter who with filial Care
'T' her Father's just Commands doth give an Ear :
She serv'd her Maker ; so 'tis hard to say,
If Love or Fear most taught her to obey.

Her Parents were likewise very religious, and educated their Daughter in all God's Commandments according to the Law of *Moses* ; and being Rich and Wealthy, they had a fair Garden adjoining to their House, and many of his captive Brethren of the *Jews* resorted to him as a Person of the greatest Remark of their Nation ; among others, two of the most reverend among them who were appointed to be Judges for deciding Controversies, much frequented his House, and were heard all Causes and Suits in Law depending
between

between them, but instead of being upright and sincere in giving Judgment, they were such as were foretold should come, *Who though ancient Judges, yet from them should proceed Wickedness and Injustice ; and instead of governing according to Equity, they should pervert the Law of God.* These old Fornicators had cast their amorous Eyes upon the Charms of *Susanna*, and having observed that she usually walked in this pleasant Garden, they contrived to surprize and ravish her there, and though they were both wounded alike with the Love of her, yet they durst not discover their Passion to each other, though both watched all Opportunities to fulfil their lustful Desires, and having abandoned all Thoughts of Religion and Conscience, they made it their whole Business to find some Advantage against her. It happened once that having taken leave of each other in order to go to Dinner at Noon, they parted asunder, but being intent upon the same Matter, which was impossible to find *Susanna* alone, they both returned back at the same instant, at which they were at first little amazed, one enquiring of the other what Business he had there, and after some short Discourse they perceived both came about the same Errand, whereupon they soon settled a right Understanding between themselves, and concluded to be joint Partners in this amorous Prize, only waiting a conveniency for effecting their Purpose.

During this their longing Expectation, a promising Occasion seemed to fall out, for *Susanna* being desirous to bath herself at the Fountain in the Garden in the heat of the Season, attended only by two of her waiting Women, she sent them both away to provide Oil and Nitre in order thereto, and then unclothed herself and went into the Water ; the old Letchers had watched all her Proceedings, having secretly hid themselves under the Covert of the Trees, and when they perceived her Servants were gone, and had shut the Doors after them, they doubted not but the happy

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Minute was arrived, and therefore suddenly issuing out from their Concealment they ran to her, and seizing upon this innocent and helpless fair One, they began to discover the extraordinary Passion they had for a long time retained for her, and that the Doors being now shut, if she would consent to their Desires, it could never be detected.

Think how *Susanna* blush'd, look'd pale, and then Trembled for fear, blush'd and look'd pale agen, Whilst they ; " Fair Creature now behold the Doors
" Are all made fast, y'are now within our Powers,
" Yet we intreat ; consent, come don't deny,
" We're smitten Lady, and with you must lye :
" There's none can see ; 'tis Witness causeth Shame,
" Whilst unrevealed Ills are free from blame.

But if you refuse (say they) to comply, we our selves will complain against you, and accuse you, That we found a young Man committing Folly with you, who sent away your Maids to be more private in your Wickedness.

If you will not comply, we Judges are,
And 'gainst your Innocence will both declare,
That as we walked in this neighbouring Grove,
You play'd the Harlot with your wanton Love ;
Therefore your Maids were sent away, lest they
Should Notice take of your hot amorous Play.

Susanna was in a great Streight, and venting many bitter Sighs and Tears she said, *I am in much Distress on every Side, and know not which way to incline, for if I do this thing I sin against the Law of God, and ought to be cut off from my People ; and if I do not, I shall fall under your false Accusation ; however it is better for me to venture suffering under a malicious Prosecution, than to sin in the sight of the Lord, and provoke divine Vengeance against me.*

Susanna cry'd, Let Heaven be my Guide,
I am betray'd, distressed on every Side :
If I consent, by *Moses* Law 'tis said,
No Wife shall climb up to anothers Bed

Unpunish'd, which divine Decree implies
Death's the Reward of all Adulteries.

If I refuse y' already have design'd ;

What base Return true Virtue's like to find !

Howe'r I must not, dare not sin ; your Skill

Extends no further than my Blood to spill,

But God will me avenge, and one day plead

My guiltless Cause with Vengeance on your Head.

The Elders finding Threats had no Impression on
her Chastity, may be supposed to use the atheistical
Arguments of the debauched Wits of the present Age,
who have thereby endeavoured to gain their lewd Pur-
poses in such Strains as these,

Lady such Coyness misbecomes your Years ;

'Tis time enough when Care hath sown grey Hairs,

And plow'd deep Furrows on your aged Head,

Then to confine unto a Husband's Bed.

Nor be offended that old Age hath drawn

A ghostly Curtain o'er your youthful Lawn,

Or think it strange that amorous Blood remains

Still in the Channel of our paler Veins :

'Tis you that gave it Life, the Fault is yours,

Do but consent and then it shall be ours.

But *Susanna* no way moved by this lascivious Rhetorick, still makes Reflection on her Honour, her Conscience, and her conjugal Fidelity, and finding all her Labour to reduce them to Reason utterly in vain, she as the last Remedy sets up a loud Cry as they began more rudely to approach her, which was heard through the whole House ; and these treacherous Elders seconded it with another as loud against her ; the Servants at the Noise running with all speed into the Garden, found the two Elders with her, who impudently alledged, That they saw her committing Adultery ; wherewith her Attendants were much surprized and ashamed, since they always esteemed her the most virtuous Woman in the World. Next Day when the People were assembled before *Jeachim* her Husband,

these

these villainous Elders full of Malice and Indignation for such an unhappy Disappointment, appeared likewise, and with much Confidence required that *Susanna* should be brought before the Assembly, and judged and executed according to the Law ; *Joachim* could not deny their earnest Desire, and therefore commanded his Wife *Susanna* to be sent for, who came accompanied with her Father, Mother, Children, and all her Kindred, and being exceeding beautiful these old Miscreants ordered her Veil to be taken off her Face, that they might in part satisfy their Desires by beholding her delicate Form : This being an Affront not usually offer'd to Women of her Quality, was very grievous to her Friends, who wept to see her thus abused, which forced Tears also from all the Spectators ; then the two impious Elders stood up in the midst of the People, and laying their Hands on her Head began to accuse her ; poor *Susanna* made her appeal to Heaven, humbly beseeching the Almighty Lord to vindicate her Innocence, when these Wretches thus proceeded.

It happened as my Brother and I were walking together in the Garden alone under the shady Walks, we perceived this Woman, and two of her Maids, coming in, being entred she sent them away, and shut the Door ; soon after a young Man who lay concealed came to her, and committed Folly with her ; we observing this Wickedness, ran toward them, and endeavoured to seize the Youth, but he being too strong for us made his Escape, and opening the Garden-Door fled away with all speed ; whereupon we took this Woman and examined very strictly who the Man was that had acted this Iniquity, but by all our threats and persuasions could not prevail with her to discover him, and therefore now desire Justice against her for her Crime, which we here solemnly swear we saw her commit.

The Elders cry ; O Sons of *Jacob* dear,
To this our Evidenced lend a gracious Ear :

You

You know that Moses of eternal Fame,
 Who did our sacred Laws and Statutes frame,
 Which after were confirm'd by Heaven's broad Seal,
 That each Command did unto him reveal
 Amongst the rest; If Man or Woman be
 Surprized in th' Act of Adultery,
 Both of them must adjudged be to dye,
 That they, not we, may bear the Iniquity.
 This wicked Woman (as we lately were
 Ith' Garden walking, there to take the Air,
 And happening to cast our Eyes aside)
 With an adulterous Touth we there espy'd:
 But that to Innocence she might pretend,
 Two Maids at first upon her did attend,
 Until impatient grown they did straightway
 By her Command convey themselves away,
 And shut the Door; so that now none but we
 Who lay conceal'd this wicked Act could see;
 For then a young Man by appointment sure,
 Secretly lodg'd in the Trees Coverture,
 Draws near, and lovingly doth her embrace,
 She likewise him; such Willingness there was,
 Till close approaches (for we both it saw)
 Made them transgressors of the sacred Law;
 Then from a corner of the Garden, whence
 We closely standing saw this foul Offence,
 Both of us made to the adult'rous Pair,
 And came upon them ere they were aware,
 To apprehend them; but the sturdy Knave
 Got from our feeble Hands, and did us leave.
 And in swift haste out from the Garden flew,
 As whom the guilt of Conscience did pursue:
 And she, though much intreated, nev'rtheless
 Will by no means the Criminal's Name confess.
 These things are true, which we here testify,
 Now Brethren judge you if she ought not to dye.

The Assembly were in much Consternation to
 this severe Accusation against a Woman who was

condemned for Chastity, but having the Testimony of two great Elders and Judges of the People to justify the Truth thereof, they could do no other but condemn her to Death for this notorious Crime ; *Susanna* having no defence for her Innocence on Earth, appeals to Heaven for her Justification, and cried out with a loud Voice in the midst of the People ; “ O everlasting God, who knowest the Secrets of all Hearts, and from whom nothing is concealed or hidden, for thou seest all things before they are acted, I appeal to thy just Judgment against these perjured and unjust Elders : Thou knowest O Lord that what they have witnessed against me is utterly false, and behold I must dye, for what I am not in the least guilty of ; thou knowest that it is all Forgery and Malice against me, and that it is a Conspiracy of these wicked Villains against my Life for that which I am absolutely ignorant of : Vindicate my Innocence O God of Truth, and bring shame and confusion upon these false Accusers.

O everlasting Lord, to whom alone the Thoughts of all Men are entirely known : great Jehovah, whose all-seeing Eye, runs through the Circle of Eternity ; thou know’st, and thou alone, the wrong I bear, from those who have polluted *Moses* Chair, have Law perverted, and have Witness given against their Conscience, my poor Life, and Heaven, against me that now must innocent dye, and shame to after Ages my disgrace proclaim.

It pleased divine Providence to hearken to her Request, and therefore as she was leading to Execution with a Train of doleful Mourners following her, the Lord stirred up the holy Spirit of a young Youth whose name was *Daniel*, who cried out with a loud Voice, *Am clear from the Blood of this Woman.* The whole Multitude were much surprized to hear such Words utter’d by a young Man, and turning toward him, asked what
was

was his meaning ; upon which *Daniel* standing up in the midst of them, with an undaunted Courage proceeded thus, “ Are you such Fools ye Sons of *Israel* “ that without thorow Examination and Proof “ the Truth ye have condemned a Daughter of *Israel* “ Return back unto the Seat of Judgment, and take “ more strict Knowledge of this Cause, for tho’ ye “ have rashly sentenced this fair Innocent to Death “ yet I am very certain that upon a more severe Scrutiny into the Matter, you will find she is altogether “ faultless, and that these old perjured Wretches have “ born false Witness against her.

Are ye such Fools indeed

In weighty Things to make such careless Speed ;
Nay when a Life’s concern’d : For shame my Friends
See what dishonour all rash Acts attends,
It makes us odious in the sight of those
Who neither God, nor yet true Judgment knows.
When e’er the Truth’s discover’d, or the Cause,
You are so quick to execute the Laws,
And upon *Israel*’s Daughter Sentence give,
Who has done nothing but she still may live.
Return ye then unto the Judgment-Seat,
Examine well, for sure the Imposture’s great,
And Witnesses more false than Hell have stood
To imbrue their Hands in this chaste Lady’s Blood.

Whereupon all the People being astonish’d at the bold coming Confidence of *Daniel*, whom they judged to be a Prophet inspired from above, turned back again in haste, and the Judges commanded him to come and sit down among them, saying, *Declare to us the Truth of this Affair, since God hath bestowed the Honour upon thee to be an Elder, if not in Tears yet in Wisdom and Understanding.* *Daniel* then ordered that the two Elders should be put asunder, and then he would examine them apart ; which being done, he called one and said unto him ; “ O thou wicked Wretch, who “ even grown old in Malice and Iniquity, now

the time that the Villanies which thou hast formerly committed are come to Light, and thy own Conscience accuses thee that thou hast pronounced false Judgment, and hast wilfully condemned the Innocent, and let the Guilty go free, though the Lord God hath said, *The Innocent and Righteous thou shalt not slay* : And now pray under what Tree was it that thou pretendest thou sawest this chaste Lady commit Adultery : who answered, *Under a Mastick Tree*. Then said *Daniel*, Very well, thou hast now wickedly lied, and thereby forfeited thy Head to divine Justice, and even now the Angel of God hath received Commission to cut thee in two." The first being set aside, he commanded the other to be brought, whom he fiercely said ; " O thou Seed of *Cham* and not of *Judah*, Beauty hath deceived thee, and Lust hath perverted thy Heart, thus have you often done to other Daughters of *Israel*, who for fear of your Power, and malicious Vengeance, have complied and been polluted by you, but the virtuous *Susanna* would not be frightened into Wickedness, and therefore you contrived her Destruction : Under what Tree I beseech you did you see the young Man defile her, who answered, *Under an Holm Tree* ; Well said *Daniel*, thou also hast lied against thy own Life, and the Angel of God waiteth with his Sword to cut thee asunder and destroy thee."

Then pious *Daniel* to him mildly said, even now thou hast thy cursed Life betray'd, God's holy Angel has Commission ta'n forthwith to cut thy wretched Life in twain, and with a Sword attends this very Hour fierce Vengeance on thy sinful Head to pour.

At this strange Discovery the whole Assembly were amazed, and cried out aloud, glorifying and praising the Name of that God who saves and delivers those that put their Trust in him, and finding these two base Elders thus notoriously convicted of Perjury out of their

their own Mouths, they seized upon them, and according to the Law of *Moses* executed the same Sentence upon them, which they maliciously and wickedly designed against this chaste Lady, putting them to Death in the sight of the whole Multitude, who adored the divine Justice in their deserved Punishment, which had that Day so eminently appeared in saving innocent Blood and punishing the Guilty by the unexpected Prudence of young *Daniel*, who from that Day was in more Esteem and Reputation among all the People; and *Chelcias* and his Wife gave abundant Praises to Heaven for vindicating their Daughter's Honour, *Joachim* Husband and all her Friends joining with them in Thanksgivings, that there was no Dishonesty nor Unchastity found in her.

- “ O thou most worthy to be fear'd great God,
- “ Who rul'st the Nations with an Iron Rod ;
- “ But gently dost thy own choice *Israel* bring
- “ To be refresh'd at thy Mercies Spring.
- “ Our Father's Trust in thee was not mistaken,
- “ Nor were they in their greatest Wants forsaken.
- “ Thou heard'st *Susanna's* Sighs and Tears even we
- “ She stood betray'd, condemn'd by wicked Men,
- “ Who falsely charg'd her, though no stain was for
- “ Whereby thy faithful Handmaid to confound.
- “ Blest and admir'd always be thy Name,
- “ May after Ages praise thy mighty Fame :
- “ That to Death's Door thou bringest Man, and that
- “ Proclaim'st, *Return again ye Sons of Men.*

The History of the chaste Lucretia.



THE chaste Lucretia would no longer live
 When wicked Tarquin basely did deprive
 Of her Chastity ; hating to be,
 Her than lead her Life in Infamy.
 In her own Hand cold Death she doth imbrace,
 Wh Vengeance brings on Tarquin's treacherous Race.
 Roman People utterly disclaim
 Power, his Family, and his hated Name.
 Ravisher to Banishment is driven,
 Ere soon his just Reward he meets from Heaven ;
 Slain by those to whom for Life he flies,
 Seek Revenge for former Injuries.

Having

HAVING already related the Lives and Actions of four *Jewish* Worthies, I now present you with a noble *Roman* Lady, even the chaste *Lucretia*, who redeemed her Honour, ravished away by *Sextus Tarquin*, scorned to live any longer, and therefore sacrificed herself for saving her Country ; yet I cannot commend this last and great Act of her Life, since the Christian Law allows none to be their own Executioners, and the Principle of Self-preservation seems to be implanted in us by Nature, as well as in all other living Creatures : However she may serve as an Example of extraordinary Chastity, which she has been reckoned to be in all Ages since, and to discover great Magnanimity of Soul, who rather than live with shame and disgrace, chose not to live at all ; and though her Mischance were absolutely innocent, yet she put an end to her Days with her own Hands, for the forcible Defilement of her own Body.

This tragical Accident happened about the Year from the Creation of the World 3432, and about a hundred Years before the Birth of our Saviour ; it was in the Reign of *Tarquinius Superbus*, or *Tarquin Proud*, the seventh and last King of the *Romans* from *Romulus* the first Founder of that Kingdom, which afterward arrived to such immense Grandeur : He was surnamed the *Proud* because he denied his Father-in-law and Predecessor *Servius Tullius* the common Rites of Burial, saying, *That Romulus was never buried after Death* ; and killing all the *Roman* Senators whom he thought Favourers of him. For having no pretence to the Kingdom, besides Force, he endeavours to maintain his Usurpation by the same Means, therefore since he could repose no Trust in the Love and Affection of the Citizens, he was resolved to secure himself by frequently taking cognizance of all capital Causes alone in Person without the Advice or Consent of any of the Senators, whereby he put to Death, Banished, or Fined, all whom he thought ill-affected to his Tyranny ; he

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duceth the Senators to a small Number that they may be less esteemed by others, and more observant of himself; he marrieth his Daughter to the *Latines* to prevent the danger of allying her amongst his own Friends, and increases his Guards with Strangers, that he might tyrannize over the *Romans*, and having by this Marriage obtained much Reputation among the *Latines*, he desired their Nobility to meet him one day in the *Florentine Wood* to treat of publick Affairs.

But delaying his coming at the appointed Time, *Turnus* one of the Nobility with great Liberty, but small Discretion, made a severe Speech again him, incensing; "That the *Romans* might well intitle him *Tarquin the Proud*, since he had now put so great an Affront upon such an illustrious Assembly, and that it might well be suspected he designed to impose upon them, and usurp Dominion over their Countrey, who could put such a slight upon the whole Nobility that came so far only upon his Request;" with much more to this purpose, when in the midst of his Oration, *Tarquin* arrived and endeavoured to excuse his Delay, but having notice how *Turnus* had inveigh'd against him, he instantly contrived his destruction, and that very Night again calling the *Latin Nobles* together, he in a studied Oration strove to possess them with the belief of a dangerous Design laid by *Turnus* to kill him and all the chief of the People, and having corrupted one of the Servants of *Turnus* with Money to let him carry a great number of Swords into his Master's Lodgings, *Tarquin* told the Lords, "That to confirm what he had said, he could make it appear that *Turnus* had conveyed a great quantity of Arms into his own House, wherewith he intended by the assistance of his Accomplices to massacre them all next Day, when they should come to Council;" designing them to accompany him to *Turnus's* House, that they might be Eye-witnesses of the Truth of what he had asserted; the Lords go to his House, prepared

to believe all, if they found that of the *Armstrong*; coming thither, the Officers waked *Turnus* and stood round about him, having first secured his Servants, who out of love to their Master were endeavouring to make resistance; the Swords which were hid were brought forth out of every corner of the Room, which with the fierce Disposition of *Turnus*, and the Speech he had made the Day before, seemed a full Confirmation of this treacherous Design, which so extremely incensed the *Latines* that they would not suffer him to make the least Defence for himself, but presently sentenced him to lose his Life by a new kind of Execution, for he was thrown into a River with an Hurdle upon his Head whereon Stones were piled to prevent his rising again and by this means was drowned.

Tarquin having again summoned a Council of the *Latine* Nobles, commends the Revenge they had taken upon such a seditious Rebel, and desires them to renew their League and Friendship with the *Romans*, who were easily induced thereto, and then commanding all the armed Youth of both Nations to meet together he out of both formed an Army, with which he made War against the *Volsians*, and took some Towns from them by Storm, with a Booty to the Value of four hundred Talents of Silver and Gold, wherewith he designed to build a magnificent Temple to *Jupiter*. After this he engaged in a War against the *Gabins*, who inhabited a neighbouring City, which he attempted to gain by Storm, but being beaten back with great loss he began to despair of obtaining his End by main Strength, and resolved to add Policy thereto; therefore while he pretended to have laid aside all Thoughts of War, and seemed employed in the Foundation of his Temple, and other stately Buildings in *Rome*, he had recourse to Treacheries, wherein he found none so fit to be employed as his youngest Son *Sextus* (afterward the villainous Ravisher of *Lucretia*) to whom he thus discours'd; "We have in vain O *Sextus* assaulted the

Gabin

Gabins by Power, nothing now remains but Craft, which is the second Step to Greatness; Go then my Son to the *Gabins*, seem as if you fled from me, accuse me with Cruelty, strive to insinuate your self into their Confidence, behave your self as one of their Confederates and Companions, and as you succeed you shall receive from me further Instructions: *extus Tarquinius*, the wicked Son of a tyrannical Father, was ready prepared to execute his Commands though never so impious, and *Tarquin* found that these perfidious Lessons were given to a Son who was expert in Villany; he obeys, flies to the *Gabins*, to whom he made a grievous Complaint of his Father's intolerable Cruelty, in Words to this Effect.

Lo here a Son, O *Gabins*, escaped from his Father's sword to shield himself under the Protection of his Enemies; he brought me up, and then designed me as a Sacrifice and Oblation to his Cruelty; if Fathers thus turn natural Enemies, I hope to find my Enemies a Father to me in my Misfortunes: He hath now turned his Pride and severity from Strangers to his own Family, and would willingly cause the same Desolation and Solitude in his own house that he has made in the Senate; he is even weary of his Children, and knows not how to be a Father either to them or his Country; all his Thirst is after Blood; he counts Rule and Dominion that he may kill and destroy; he gives the Command of Cities only that he may dispeople them, and would utterly exterminate the whole Senate because it resembles a Principality; he sees he has Sons, and fearing they are like himself, he dreads them because he dreads himself; the consciousness of his own Misdeeds pursues him, and he is affrighted with his own Imaginations, which represent only dreadful Things to his Apprehensions; and thinking to secure himself from them, he commits more Murders; and the more he imbrues his Hands in Blood, that he may be thereby freed from the fear of others, he fears himself the more; 'Tis safer to be *Tarquin's* Enemy than his Son, that being the only way to escape his private

vate and malicious Assassinations. Startle not O ye Gabins at my being begot by Tarquin, Children do not always resemble their Fathers, if so, there would be no Variety Nature, and you shall find that I, even I will revenge many Wrongs and Villanies; for notwithstanding his pretence of laying aside the War, yet he is preparing to surprize and ruin you with the first Advantage; I have escaped my Father's Swords and Darts, and think my self no where safe but among his Adversaries; and if my fortunate Condition can find no Relief from you, I will wander over all Latium, yea over all the Nations in the World, till I find out those who will protect innocent Children from the cruel and unjust Prosecutions of unnatural and bloody Fathers, and whom I may persuade to ingage against that proud King and his barbarous Followers.

After this florid Oration he seemed indifferent whether they would entertain him or not, pretending to go instantly to some other place, which made the Gabins more ready to receive him, as they did with very great Civility, telling him, "That it was a wonder Tarquin proved so unnatural to his Children since he had been so treacherous to his own Countrymen & Allies, & that they did believe he would at last offer violence to himself if he wanted a Spectacle to exercise his brutish Rage upon; That since his coming to them was very grateful, and they hoped by his Assistance to carry the War in a short time from their own City to the very Walls of Rome. After this he was admitted into their public Councils, wherein he expressed a singular Modesty referring all Things to the Judgment of the most prudent Counsellors, only he much approved of the continuance of the War, wherein he said, he pretended to the greatest Knowledge, as being sensible of the Strength of both People, and that the Pride of Tarquin must needs be very hateful to his Subjects, since his own Children were not able to endure it; by these Discourses as these he provoked them to continue

War, and went with the most active Youth to forrage the Country, where in several small Skirmishes he came off with so good Success that he thereby gained such Reputation as to be made General of their Army, in which Office he still got more Credit, for in all the Bickerings between the *Romans* and *Gabins*, he generally had the better, so that the whole People thought him sent to them as a Blessing from Heaven; for his despising of Dangers, and activity in every Place of Difficulty, but especially his freeness in distributing all the Booty, gained him so much Love, and ingaged the Hearts of the People to him, that his Authority among the *Gabins* was no less powerful than his Father *Tarquin's* among the *Romans*.

Having proceeded thus far in his traiterous Design, and judging himself strong enough to carry on his Purpose, he sends a Messenger to his Father to signify what he had done, and to receive further Directions, since Heaven had so ordered it that he could act what he pleased among the *Gabins*; the Messenger being not thought faithful enough, *Tarquin* sent no positive Answer by him, but taking him into the Garden as if to consult what Message to return, the King walked silently along, and with his Staff cut off the Heads of the highest Poppies; the Messenger weary of expecting an Answer, withdrew, and hastned back to *Sextus*, telling him, "That whether out of Anger, Hatred, or natural Pride, he had not sent him a Word in return, but only as he walk'd in the Garden he with a Stick struck off the Heads of the highest Poppies. *Sextus* quickly apprehends these dumb Signs; and thereby understands his wicked Father's Mind, and soon after causes the chief Men of the City to be put to Death, by accusing some to the People, and stirring up others out of Envy to ruin their fellow Citizens; many were executed publickly, and divers against whom he could prove nothing murdered privately; some fled their Country, others were banished, and all their Estates,

as well as of those put to Death, distributed among the People, who for the sweetness of the Booty, and the particular Profit they received, lost the Sense of their publick Misfortunes, and were laid asleep, from whence they never awaked till they were deprived both of Counsel and Power, and the *Gabine* Liberty was at an end ; the City being at length surrendered by this subtile Stratagem to the King of *Rome*, without the least Blood-shed or Resistance.

After this *Tarquin* makes Peace with the rest of his Neighbours, and then applies his Mind to City-Affairs, resolving to finish the Temple of *Jupiter* he had begun ; which being with the help of many Hands in a short time finished, he next employs the People in some other publick Works, which whilst they were intent upon, a great Prodigy appears, a Serpent is seen to come out of a Pillar of Wood, which much affrighted *Tarquin* and his whole Court, filling his Breast with such anxious Thoughts that he could not rest till he was satisfied what it did portend ; therefore, though in other strange Accidents he used only the Judgment of his own Country Diviners, yet in this extraordinary Case he resolved to consult the Oracle of *Delphos*, then the most Famous upon Earth : He therefore sends his two elder Sons, *Titus* and *Aruns* to the Oracle, who take with them as their Companion *Lucius Junius Brutus*, the Son of *Tarquinius's* Sister whom he had not only suffered to live after having slain his Brother, but by Fate permitted him to keep company with his Sons.

This young Man having heard that the chief of the City were murdered by his Uncle, resolved to give him no occasion of fear from any Designs of his ; and knowing there was no greater Safety under the Tyrant than to be scorned and neglected, since Law and Justice gave little Security, he, that none might covet his Fortune, industriously feigned himself a Fool and mad Man, which was much assisted by his natural

Inclination to Melancholly, permitting the King to dispose of his Person and Estate as he thought fit, nay did not refuse the Sirname of *Brutus* (that is, Foolish or Sottish) though under this Title he concealed a noble Soul, which afterward discovered it self in delivering the *Roman* People from Slavery : At the last Scene he unmasks himself, and every one then commends him when they consider him, because they did not understand him till the End of the Tragedy. The Sons of *Tarquin* take this dull *Brutus* along with them to *Delphos* only for Sport and Divertisement, though it is said he then secretly carried a golden Staff, inclosed in one of Wood, as a present to *Apollo*, which was a sign of his Ingenuity : They come to the Oracle, and having made known their Father's Desires, the young Men were very earnest to make inquiry of the Succession, and to which of them the *Roman* Kingdom should fall, whereupon they say, a Voice ascended from the bottom of the Cave, saying, *He among you three shall have the chief Dominion in Rome, who gives his Mother the first Kiss* : The two Brothers agreed to conceal this Answer from *Sextus* the youngest then at *Rome*, lest he should prevent them, and to commit it to Fortune by Lot, which of them should first kiss their Mother when they arrived ; but *Brutus*, who knew the Answers of Oracles were seldom very clear, but full of a thousand Ambiguities, imagining there might be some other Meaning in it, pretending to fall by Chance, kissed the Earth, which he considered was the common Mother of all Men living.

They return to *Rome* with the Answer to their Father, whom they find engaged in War against the *Rutilians*, a rich People, and besieging *Ardea*, with whose Spoils the Tyrant hoped to engage the Affections of the *Romans*, who grew very insolent and uneasy for being made so long Carpenters and Masons. They first attacked the City by Storm, but being repulsed, laid a formal Siege thereto, which made the

Campaign more tedious than dangerous, so that the Officers had leisure enough to treat and entertain one another; the King's Sons and Kinsmen oft feasted each other, particularly one Night they were drinking together with *Sextus*, where *Collatinus Tarquinius* the Son of *Egerius* being in company, there grew a Contention among them concerning their Wives, each extolling his own above the rest, from whence a Quarrel arising, *Collatinus* said, there needs no dispute in the Case, since it might easily be known how far his *Lucretia* excelled the rest; "Therefore, said he, it is in vain to talk, but if you have any Vigour in you, let us mount our Horses, and go see with our own Eyes what kind of Lives our Wives lead in our absence, and that shall be the Test of their Virtue, according as each Man shall find her imployed at his sudden Arrival." They were all heated with Wine and therefore cried unanimously, *Come on, it is agreed*, and so galloped to *Rome*, and arriving toward Evening went thence to *Collatia*, where they found *Lucretia* not like the rest of the King's Daughters-in-Law, whom they saw feasting and rioting among their Companions, but sitting up late at Night in the midst of her Women spinning and dividing out their Work; they all granted her the Victory, and with one Voice commend her above their own: She received her Husband and the rest very kindly, and *Collatine* having thus got the Conquest, treated the royal Youths with a noble Banquet; at Supper a base Lust surprizeth *Sextus*, and his Beauty and Chastity raising a furious Desire in him to enjoy her, he resolves to compass his wicked Intent with the utmost Hazard; for the Look of a lascivious Man is like that of a Basilisk, it kills Chastity without beholding it: Having ended their juvenile Pastime for that Night, the next Morning they all returned to the Camp.

Not long after, *Sextus* could find no rest in his Mind till he had fulfilled his unlawful Desires, take

shall Resolution to perpetrate that wicked Act, and without giving Notice to any he secretly returns to *Latia*, where he was received and treated with all kind of Civility by the innocent *Lucretia*, who little imagined upon what impious Design he made her that Visit, but welcomed him with all manner of sweetness as the Friend and Companion of her beloved Husband : After Supper he was conducted to his Chamber, but so inflamed with Love that Sleep was the least thing he desired or intended, he revolves in his Thoughts the coward and treachery of this dishonourable Attempt, and yet sometimes seems to flatter himself with Success from the free treatment of this chaste Soul.

*Quoth he, she took me kindly by the Hand,
and gaz'd for Tidings in my eager Eyes,
bearing some bad News from the warlike Band
where her beloved Collatinus lyes.
How her fear did make her Colour rise !*

*Nor could she put off this her trembling Fear
Until her Husband's Welfare she did hear.*

At length taking Courage, he rises from his uneasy Bed, and having observed where *Lucretia* lay, he opens the Doors and enters her Chamber, whom he found fast asleep, and approaching the Bed with his drawn Sword, he lays his Hand upon her Breast, and hath recourse to the Instruments of Hatred for his assistance in Love ; he who was wont to vent his angry passions against his Enemies with his Sword, knows not how to lay it aside in prosecuting the most tender passion ; At this rude approach the poor affrighted *Lucretia* awaked, and finding him in this dreadful Posture, and her self in so dangerous a State, she was extremely amazed, when the villanous Ravisher thus address'd her, *Lucretia*, said he, *hold your Peace, I am Sextus Tarquin, speak not a Word, for if you do, this sword shall instantly end your Life ;* he then proceeded to declare his transcendent Passion for her, and uses all manner of Inducements to bring her to his Will, tells

her, " That That her Beauty is the Cause of this Mis-
 " fortune, that he had considered the fatal Event
 " it, but yet he had rather endure the greatest Tor-
 " ments, yea Death it self, than not to fulfil his De-
 " fire : Says he,

*I have debated even in my Soul,
 What Wrong, what Shame, what Sorrow it will breed :
 But nothing can my furious Love controul,
 Or stop the headlong Current of its speed,
 Although repentant Tears insue the Deed,
 Together with Reproach and Enmity,
 Yet I must needs embrace my Infamy.*

He speaks her fair, and then intermixes Threats
 but seeing her readier to imbrace Death than him, r-
 ther willing to lose her Life than Honour, he adds Dis-
 grace to Fear, and tells her he would first kill her, and
 then stab a Slave and lay him naked by her, so that
 should be certainly believed she was slain in the very
 Act of Adultery.

*Lucretia, says he, this Night I must enjoy thee,
 If thou deny then Force must work my Way :*

*For in thy Bed I purpose to destroy thee,
 And then some wretched Slave of thine I'll slay,
 To kill thine Honour with thy Lives decay,*

And in thy dead Arms I resolve to place him,

And swear I slew him finding thee imbrace him.

See how this Villain threatens to bereave her of her
 Honour. But *Lucretia* thus assaulted, makes many
 compassionate Pleas in defence of her Chastity, upbraids
 him with his unreasonable and brutish Lust, adjusts
 him by all manner of Arguments not to use Violence
 against a poor weak Woman, but nothing she could
 say had the least Influence upon him.

She him conjures by fear of Heaven above,
 By her untimely Tears, her Husband's Love,
 Quoth she, Reward not Hospitality
 And Friendship with such wicked Treachery.
 Think but how vile a Spectacle it were

Did thy Crime in another Man appear :

If ever Man was mov'd with Woman's Moans;

Be moved with my Tears, my Sighs, my Groans :

Melt at my Tears, and be compassionate,

Some Pity enters at an Iron Gate.

Thou seem'st not what thou art, a God, a King,

For Kings like Gods should govern every Thing.

Have done, quoth he, my uncontrouled Tide

Turns not, but swells the higher by this Lett,

Small Lights are soon blown out, huge Fires abide,

And with the Wind in greater Fury fret.

And putting his Words into Act, he first gagg'd, and then ravished her, notwithstanding the utmost resistance she could possibly use, so that she forcibly yielded to *Sextus's* prevailing Lust, who having obtained his Will goes away over-joyed, and returns to the Camp triumphant, while the most unhappy *Lucretia* remains overwhelmed with Grief: She sends to her Father *Spurius Lucretius*, and her Husband, that they would instantly repair to *Collatia*, with two or three of their most assured Friends, since a most unfortunate and grievous Accident had befallen her: They make speed to come, and bring *Publius Valerius* and *Lucius Junius Brutus* along with them; they find *Lucretia* in a very desolate Condition, who upon their coming into her Chamber burst out into Tears; her Husband asked her, *Art thou not well my Dear?* "No, said she, how can that Woman be well who hath lost her Chastity; the Signs of another Man, O dear *Collatine*, are yet to be seen upon the Bed, yet is my Body only violated, my Mind is still guiltless, of which my Death shall be an undoubted Evidence; but first give me your Hands, and solemnly promise that you will not suffer the Adulterer to go unpunished; *Sextus Tarquin* is the Man, who like an Enemy rather than a Guest, came last Night armed to my Bed, and thence forced Pleasures, which if you are Men of Courage, may prove as fatal to him as they are like to be to me."

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They all one after another ingaged to revenge the Injury she had received, and endeavoured to comfort and perswade her grieved Soul that she was altogether innocent, and the Guilt lay only upon the Ravisher, and that her Mind (not her Body) could only commit the Offence, and where was no Consent there was no Crime; "Do you, says she, consider what the Ravisher deserves? for though I absolve my self from the Crime, yet I will not be free from the Punishment; nor shall any unchaste Woman ever plead hereafter that *Lucretia* was an Example of Lewdness to her: And then proceeded to this Purpose.

"And what could unfortunate *Lucretia* do? If she had died that she might have lived Chaste, you would have thought her slain for having being Unchaste; O most cruel Law of Honour, which savest not the Innocent! A Law never descended from Heaven, but came from the deepest Abyfs of Hell; I who would have my Honesty proclaimed to all, have more studied Glory than Chastity; and whilst I was ambitious of the Name of Chaste, I am with Infamy become Unchaste; I was enforced to chuse Life that I might preserve my Honour, and by my living I have lost it; I am resolved to dye, if not for what hath already befallen me, at least for what may hereafter happen to me; But what then? if I die I shall seem to acknowledge I have done amiss; they will say my guilty Conscience killed me; if I live you will believe I have done so too, and say I consented out of too much love of Life. O of all others the most unfortunate *Lucretia*, whose Innocence neither Life nor Death can justify. This Soul, *Collatine*, whose delight was Chastity, abhors now that Body which is polluted, and as being wholly thine cannot endure to have any longer a Being since I can no more be only thine. The wicked Ravisher did never prostitute me, it was not *Lucretia*, it was a Carcass, for the Soul is not when

" it consents not; Sin is the Offspring of the Will, not
 " of the Body; where Consent is not there is no Sin,
 " yet I think my self worthy of Death because he
 " desired, and blame myself though faultless because I
 " pleased him : O Beauty perniciously coveted by our
 " unsound Minds ! O frail and fading Vanity of the
 " Body, whereby the eternal Beauty of the Soul is
 " clouded ! they which are endowed with you, either
 " sin with you, or cause others to sin by you. But
 " what was there in me that encouraged this vile Mis-
 " creant to commit so great a Crime ? Perhaps my
 " Honesty, which he thought greater than others :
 " Most sacred Honesty, art thou then become an In-
 " citement to Lust ? and instead of defending dost
 " thou offend ? Instead of bridling unlawful Desires,
 " dost thou provoke to Fury and Violence ? His cruel
 " Heart that delights only to kill the Innocent, is
 " likewise a Receptacle of wicked Lust, that covets
 " none but the Chaste : To attain what they desire is
 " not that which the *Tarquins* desire ; they find no Plea-
 " sure where they use no Force, and like Lightning rend
 " and destroy most where they meet most Resistance :
 " And whither can unfortunate *Lucretia* go for Re-
 " venge ? To the King's Family ? It is they have in-
 " jured me. To my own Friends ? It is I have
 " injured them. O ye Gods of Hospitality, it is you
 " I call upon ; but to what purpose call I on you since
 " you have permitted it ? Revenge me you infernal
 " Powers ; but why invoke I you, since you were his
 " Assistants in this horrid Crime ? I my self will re-
 " venge my self, and will by my own Death take
 " greater Vengeance on this my Enemy than by living.
 " I will dye, not to lessen my own Faults, but to ag-
 " gravate his Villany ; not because I have sinned,
 " but to shew that she did not subject herself to Sense,
 " who voluntarily deprives her self of Sense. I will
 " die that I may not live in such wretched Times that
 " make Life a Shame, and to be born is the greatest
 " Mis-

“ Misfortune, my Fall shall ease your Thoughts, and
 “ make my Revenge happy ; and I, who will not live
 “ an Example of Dishonour to Women, will die an
 “ Example of Courage to Men.”

*Alb poor Lucretia ! what a cruel Guest
 Didst thou receive ? how was thy House unblest,
 And by mistake how sadly didst thou prove,
 Thy Table fed a Serpent, not a Dove.*

As she uttered these last Words she plunged a Knife
 into her Breast, and fell down dead thereon. Her
 Father and Husband surprized at this sudden Stroke
 set out a loud Cry,

*Daughter, dear Daughter, old Lucretius cries,
 That Life was mine which thou hast here depriv'd.
 If in the Child the Father's Image lyes,
 Where shall I live now Lucrece is unliv'd ?*

Collatinus her Husband seconds these Lamentations,

*My dear Lucretia, in whose Breast doth lye
 My Life, is fled unto Eternity :
 She's dead, she's dead, and O if that were all,
 In Time I might endeavour to recal
 My Grief ; but she's (ah what I speak's too true)
 Ravish'd by Death, ay, and by Tarquin too.*

Brutus, while they were full of Grief, drew forth
 the Bloody Knife out of Lucretia's Wound, and said
 I swear by this Blood which was so chaste before the
 wicked Ravisher stained it (and ye Gods be ye all Witnes-
 ses of my Vow and Resolutions) that I will endeavour to
 extirpate Tarquin the Proud, his Wife, and all his Race
 with Sword, Fire, or any other violent Means that I have
 power to use, nor will I suffer them nor any other King

have any Authority or Dominion in Rome. At these Words *Collatine* and *Lucretius*, the Husband and Father, and likewise *Valerius*, were even astonished to see the dull Disposition of *Brutus* so soon altered ; they therefore threaten nothing but Revenge, and their Laments are turned into Indignation, resolving to follow the Resolutions of *Brutus*, who thus incited them to endeavour to root out the wicked Family of the *Tarquins* from among them.

In Prosecution whereof they carried the Body of the bleeding *Lucretia* into the Market-place, where they endeavoured to inflame the People with the presence of so dismal an Object, which occasioned every one to exclaim against the Cruelty and Violence of the *Tarquins* ; yet had not this woful Sight, nor the doleful Cries of her Father and Husband, so much effect upon them as the earnest Excitations of *Brutus*, who with all manner of Eloquence and Zeal perswaded them to act as became Men and Romans, who were solicitous for the Liberty of their Country, by taking Arms against their common Enemy. Upon which the brisk young Men immediately assembled ready armed, and having left sufficient Guards at the Gates of *Collatia* to prevent any Intelligence from going to *Tarquin*, the rest followed *Brutus* their Commander to Rome, where being arrived the People of that City were much alarmed, and seeing such considerable Persons command them, thought it was no rash Attempt they had undertaken ; so that the Multitude running from all Parts to the Market-place, the Cryer summoned them to appear before the Tribune, which Office *Brutus* himself at that time happened to bear : Being assembled, he made a very ingenious and pathetick Speech to them, wherein he discovered much more Sense and Understanding than he had ever before pretended to, in Words to this Effect ; Most noble Romans, will you still suffer this ravenous, cruel, lustful Tyrant ? To what end do you bring up your Sons ? To what Purpose do you give Education to your Daughters,

Daughters? Wherefore do you heap up Riches for a cruel Wretch which will kill your Sons, for a lascivious Tyrant to debauch your Daughters, for an avaricious Task-master who will rob you of your Wealth? If you bear with Tarquin, or any of his Race, in hopes they may amend, 'tis Vanity; if because you fear him, 'tis madness: A Tyrant is a Monster, who is by Nature intended only for a Scourge to Men, and therefore none can be safe under him, he equally fears and hates both good and wicked Men, and despiseth Lukewarmness and Indifferency; What is it you expect? Perhaps the old King's Death; Who can imagine the Sons will be better than the Father; their Tempers are composed of the Blood of two wicked Ones; they are educated by a Tyrant, born in the proud commanding Family of the Tarquins, and therefore like to be altogether as insupportable as their Parents. Tarquin's Lust is not extinguished by Lucretia's Death, it will be more raging if it remain unpunished, the Calamities of other Persons may be a Lesson to you, and he who can learn by others Harms, though he may want Experience, yet he is certainly more happy: Let your Bosoms then be no more exposed to the loss of Blood, for increasing the Grandeur and Dominion of that City which belongs to another, and for which you will be rewarded with nothing but Blood and Wounds; Are you not aware that you conquer Nations only to reduce them under Tarquin's Tyranny? that by bringing others into Bondage you make your own Slavery the greater: No longer then suffer your Hands, which were formerly accustomed to noble Deeds, and to bring home glorious Triumphs for adorning your Capitol, to be basely imployed in emptying Vaults, and removing Uncleannefs; Courage! noble Citizens; deceive your selves no longer through Ignorance of your own Power, but henceforth learn to know your own Strength, delay no longer in such an Enterprize wherein delaying may be your Ruin; now you have one to lead, you need not fear to want Followers; all Men's Wills are alike opposite to Tyrants, only few are so daring as to begin. I will be your

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Head to drive out Tarquin, I will be your Companion in
forming your Liberty, I will be the first in Danger, and the
last in Happiness.

Brutus's Words make a sudden Impression upon
the People, and he who would have them follow
him need use no other Inchantment but the Name of
Liberty, which carries an universal Influence with it,
though very few truly understand what it is : The in-
censed Multitude unanimously resolve to abrogate
Tarquin's Power, and banish him with his Wife and
Children, whilst *Brutus* and his youthful Volunteers
went to *Arde* to inflame the Army against the King.
He having notice of these mutinous Practices at
Rome, hastned thither, but found the Gates shut against
him, and defiance proclaim'd to him and all his Fa-
mily, whom they declared to be banished from ever
having any Command in the Government for the fu-
ture ; *Brutus* mean while arriv'd another way at the
Camp, where having fully informed them of all Passa-
ges, he was received with extream Joy, as the Deliverer
of their City, by expelling thence the Tyrant and his
Children.

Tarquin much surprized at this unexpected Turn of
Fortune, retires toward the *Tuscans* for Security ; and
his Son *Sextus Tarquin* the Ravisher, and unhappy
Cause of the ruin of his Family, flies to the *Gabins*,
where he breaths forth nothing but Revenge and Dis-
content.

Must I be banish'd then into a place
Of no Society, and there imbrace
Perpetual Wo? Oh ! how could Hell contrive
So great a Plague to keep me still alive ?
What shall I do in this extream Abiss
Of Wo and Torments ? Death had been a Bliss
Beyond Expression ; Ah ! must wretched I
Be so accurst t' offend and yet not die.

But

But stay, shall I forget ? Was I not born
A noble *Roman*, and shall I not scorn
Their Impositions ? Shall I now valent
And prove a willing Slave to discontent ?
Courage my Heart, be bold and let them find
Thou hast an Army in thy valiant Mind.

Ah ! what a sad Companion is a Heart
Burthen'd with Guilt ? Alas ! I can impart
No Comfort to my self, all things declare
My Ruin, that's attended with Dispair :
Methinks I have a still continued Flood
Before my Eyes, of chaste *Lucretia's* Blood ;
Nor is my Eye disturb'd alone, my Ear
Is grown of late accustomed to hear
Strange Dialects, methinks *Lucretia* cries,
Revenge, Revenge my woful Injuries.
And thus my Eyes and Ears sadly portend
A present Wo, a miserable End :
Lucretia, ah *Lucretia*, thou didst find
A Body rape'd, but I a ravish'd Mind.

Neither were these Forebodings of *Sextus Tarquin*
vain, for though he had lost that Power and Reputation among the *Gabins* which made him to be feared and esteemed, yet thinking himself rather beloved by them than only tolerated, not having lost those Qualities which he thought desirable, he returns to them as unto his own Kingdom, but found his Reputation much sunk with his Fortune, for he was soon after slain by certain Persons who resolved by his Death to revenge the ancient Quarrels he himself by slaughter and rapine had been the Author of. *Brutus* and his Companions imposed an Oath upon all the *Roman* People, not to suffer any of the *Tarquins* to Reign at *Rome*, and was so enraged against them that some time after he beheaded divers noble Youths, among whom were some of his own and his Sisters Sons, for con-

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spiring to restore the regal Race; and *Tarquin* himself, after several unsuccessful Attempts to regain his Kingdom, died a banished Man at *Cuma*, after he had Reigned twenty five Years, the *Roman* People being after governed by Consuls. All this Desolation of the *Tarquins*, and the stupendious Alterations which followed, being chiefly occasioned by the Rape of our gallant and chaste Heroine *Lucretia*.



*The History of Voadicia,
Queen of Britain.*



THE noble Voadicia, whose hard Fate
 Subjected her unto the Roman State,
 O're which the bloody Nero did command,
 And cruel Ibrahdom brought upon her Land.
 Her Countrymen doth gallantly incite,
 That for their raviſh'd Freedoms they would fight;
 And that her ſelf with their Commander be,
 And venture all, that their loſt Liberty
 They may redeem; and to fulfil her Word,
 Her utmoſt Aid ſhe doth to them afford,
 Diſcomfiting their Roman Enemies,
 Then bravely in the Bed of Honour dyes.

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TH E next Instance of Feminine Valour is a Lady of our own Nation, called *Voadicia* or *Bonduca*, of *Britain* in the Time of the *Roman* Government here, the bloody Tyrant *Nero* being then Emperor ; but because I am willing to take all Occasions to inform my Countrymen of whatever may be useful to them concerning their own Nation, I shall therefore relate what is written by some ancient Authors of the original Inhabitants of this renowned Island, of which they may have heard some imperfect Account, but are ignorant of what has been recorded of them ; though as to the certainty and credibility of these Relations, so far distant from us in Time, every Man is left to his own Belief.

Though the beginning of this, as well as all other Nations, is doubtful, yet some Writers of great Antiquity are of Opinion, that this Island was formerly part of the Continent, and joined to *France*, but afterward divided either by some mighty Inundation or dreadful Earthquake ; but to let this pass, *John Bale* our Countryman, and a diligent Searcher into such obsolete Histories, doth probably conjecture that this Land was inhabited and replenished with People before *Noah's Flood*, when the Scripture says, *That Men began to multiply upon the Face of the Earth.* After the Flood *Noah* was the sole Monarch of all the World, which he divided among his Sons, assigning to *Shem* the eldest, all that Part now called *Asia* ; to his second Son *Cham*, *Africa* ; and to *Japhet* his third, *Europe*, with the Isles thereto belonging, and ours among the rest : He is said to have died in *Mauritania*, and by consent of the *Greek* and *Latin* Writers first peopled *Europe*, which he after left to his Children, *Tubal* having the Kingdom of *Spain*, *Gomer* *Italy*, and *Samothes* *Celtica*, containing *Germany*, *France*, and *Britain*. Thus was this Nation peopled two hundred Years after the Deluge ; and we read in *Genesis*, that in the time of *Peleg*, the Offspring of *Japhet* inhabited the Isles of the

the *Gentiles*, of which *Britain* is one. *Samothes* is reported to excel in Learning and Knowledge, which he imparted to his People in the *Ithenician* Language and Letters, from whence his Followers were called *Samotheans*, who saith *Aristotle* were skilful in the Law of God and Man. *Magus* his Son succeeded, who built many Cities in *Germany* and *Britain*, whose Names then bore the Addition of their Founder, as *Neomagus* now *Chester*, *Niomagus* now *Buckingham*, with divers others. The Name is applied by the *Persians* to their Priests or Magicians, who were called *Magi* from their skill in Magick, as the Poet *Mantuan* intimates.

Il penes Persas Magus est qui sidera novit, &c.

The *Persians* him a *Magi* call,

Who the Stars Course doth know,

The Power of Herbs, and what Worship

Man unto God doth owe.

By threefold Knowledge thus the Name

Of *Magus* then did grow.

Sarron his Son was his Successor, who founded certain publick Places for Professors of Learning and Moral Philosophy, without whose Assistance the People were taught not to sacrifice to their Gods, as reckoning them skilful in divine Mysteries, and near to God, whose Intercession they expected all the Good they required, and whose Advice they followed both in Peace and War. *Druis* was his Successor, both in his Dominion and Wisdom, from whom proceeded the famous Sect called *Druides*, many of whom went hence into *Gallia*, now *France*, and other Countries; they had their Residence in the Isle of *Anglesey*: These, saith *Julius Caesar* in his Commentaries, had the Office of Sacrificing, of discussing Points in Religion, of educating Youth, determining Differences, with full Power to exclude those from Sacrifice who disobeyed their Precepts and Sentence. To make the People valiant the

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rove to arm them against the fear of Death, by teaching, that *Mens Souls could not dye, but passed out of one Body into another* : There were likewise Astrologers, not altogether ignorant of one eternal and almighty God ; all their Learning was written in the *Greek Tongue*, of which the *British* Language retains many Words to this Day : But as all Things degenerate, so these *Druides* in time grew very barbarous, for they used to stab Men to Death, and by their falling bleeding, or dismem-bering, pretended to foretel Things to come ; for which, and many other wicked Practices, this Sect was extir-ated in *Gallia*, and long after in *Britain* by *K. Lucius*, when he had received the Gospel.

Bardus the Son of *Druis* succeeded, and was much admired by his People for inventing Songs and Musick, and such as excelled therein he constituted into an Or-der of philosophical Poets or Heralds, calling them by his own Name *Bards*, and *Julius Caesar* reports he found some of them here at his Arrival ; their Busi-ness was to record the noble Exploits of their valiant Captains in Songs and Ditties, which they sung to their Instruments at the solemn Feasts of their Grandees, and were so highly esteemed that when two Armies were even ready to ingage, if a *Bard* had stept between, both Parties would have held their Hands (to hear his Advice) till he were out of danger, of whom *Lucan* thus sings,

Vos quoque qui fortes animas belloque peremptus, &c.

Then you brave *Bards* securely sung
The Praises of dead Peers,
In lofty Strains so to prolong
Their Fame for many Years.

And because these Poets were neither repugnant to the *Roman* Civility, nor the Christian Religion, they alone above all other Sects were suffered to continue long

long after the Birth of Christ, nay, some report there are many of them to be found in *Wales* to this Day still called *Bartkei*, and an Island near that County named *Bardsey* upon that account.

After *Bardus's* Death, the People neglecting the Law of their Predecessors, and falling into Luxury, were easily subjected by *Albion* the Giant, said to be the Son of *Neptune* the Sea-God, and the same with *Naphtuim* (mentioned by *Moses*) the Son of *Cham*, who had by his Wife *Amphitrea* four Sons, to each of whom he gave an Island; *Albion* the youngest landed in *England*, which he quickly subdued, arriving in light Ships covered over with Beasts Skins, and called the Country by his own Name, so that the Race of the *Sambicans* being extinguished, the Succession was changed from the Family of *Japhet* to that of cursed *Cham*. Having named the Isle *Alben*, he and his Companions were called Giants, though not as some think from their Stature, which yet was much larger than now but *Gigantes*, or Sons of the Earth, many huge Bones discovered in our Age demonstrating that they were much taller than we are now. As *Albion* conquered *Britian*, so his Brother *Berguin* commanded in *Ireland* and the *Orkneys*; these two had notice that the Great *Hercules* their Cousin, after he had subdued *Spain*, resolved to pass into *Italy* against their Brother *Lestrigos*, to revenge the Murther of his Father *Osyris*, whom the Sons of *Cham* had slain, though he was their Uncle as being Brother to *Neptune*; and to add to their barbarity had divided his Carcass, each preserving a piece of his Flesh as a Monument of their Victory: Upon this account *Hercules* (whom *Moses* calls *Laabin*) proclaiming War against them, having first destroyed the Tyrants *Triphon* and *Busiris* in *Egypt*, *Anteus* in *Macedonia*, and the *Gerions* in *Spain*, he leads his Armies thence toward *Italy*; both the Brothers joined to oppose him, and near *Rhodanus* a terrible Battle was fought wherein *Hercules* doubting of Success, his Soldiers

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having spent all their Arrows, he commanded them to throw Stones (whereof they were plenty) at their Enemies, by which they obtained an entire Victory, killing *Albion* and *Berguin* in the Field, with most of their Forces, which made the Poets feign that *Jupiter* assisted his Son *Hercules* by throwing down Stones from Heaven.

Albion being thus slain, the People at home having no Governour, fell into all kind of Disorders, and seemed to differ little from wild Beasts, till the arrival of the Daughters of *Danaus*, of whom ancient Historians give this Account. *Belus* the Son of *Epaphus* had two Sons, *Danaus* and *Egyptus*, both Kings of *Egypt*; *Danaus* ruled the upper Region, and by divers Wives had fifty Daughters; and his Brother *Egyptus* happened likewise to have fifty Sons, who desiring the Dominion of the whole Country, earnestly required the Daughters to be married to his Sons; but *Danaus* having notice by an Oracle, That he should receive his Death by a Son-in-Law, refused the Proposal; whereupon his Brother made War upon him, and drove him out of his Kingdom, who imbarquing himself and his Daughters in some small Boats, arrived in *Greece*, and dispossessing *Gelenor K.* of *Argos* of his Realm, by the Assistance of his own Subjects who hated him, he reigned there with so much Glory that the *Greeks* were after called *Danai* from his Name: *Egyptus* his Brother vexed that he should escape, sent his Sons with a great Army to pursue their Uncle, with Commission not to return till they had either slain *Danaus*, or obtained his Daughters in Marriage; who thereupon coming into *Greece*, were so successful that he was forced to give them up, and married they were; but *Danaus* bent upon Revenge, gave every one a Dagger, charging them after their Husbands were asleep to kill them all, and that he would certainly be the Death of her who should refuse; they all obey his Will but *Hypermnestra*, over whom Love prevailed more than Fear of her Father's Severity, who

who awaking her Husband *Lyncens*, advised him to fly back to *Egypt* for safety ; *Danaus* having notice of the Disobedience of *Hypermenestra*, resolved to put her to Death, but was hindred by the *Argives*, yet kept her close Prisoner. He then endeavoured to get Husbands for his Daughters, but they were so abhorred for their Treachery, that it was hard to procure them.

Lyncens arriving safe in *Egypt*, his Father was so incensed at the murther of his other Sons, that he sent him back with strong Forces against his Uncle, who prevailed, and soon dispatched him, setting his Wife at Liberty, and subduing the whole Kingdom of the *Argives*, and then sending for *Danaus's* Daughters he judged them not worthy to live for their Cruelty, yet being his Wife's Sisters he would not put them to Death, but commanded they should be put into a Ship without Sails or Oars, and so left to the Mercy of the wide Ocean, who after many Dangers were at length cast happily upon this Isle of *Albion*, where getting ashore, and seeking for Food by hunting Deer, they met with some of the Inhabitants who were rude and savage Giants, living more like Devils than Men, yet finding no others they had Commerce with them, from whom proceeded a Generation not unlike their Parents, yet none of these Ladies were named *Albina* as some conjecture, so that the Island was called *Albion* from the Giant aforementioned.

And thus you have the History of the Inhabitants of this Land before *Brute*, of which you may judge as you please ; I now proceed to *Brute's* Arrival hither, of whom we find recorded, that he was the Son of *Julus*, whose Father was *Eneas* of *Troy* ; so that the *Albionists* being gone off the Stage, the *Trojans* next succeeded : *Brute* being about twenty five Years old, was hunting with his Father in the Forest, whom by Misfortune he killed with an Arrow in shooting at a Deer for which he was banished his Country of *Italy*, and in the company of several young *Trojans* arrived in *Greece*

ce, where they found divers of their Countrymen
Slavery, who joining with them, they took sever-
Forts and Castles, and then sent a Letter to *Pan-*
us, the King of the Country, to this effect.

Brute, Leader of the Remnant of the *Trojan* Peo-
ple, to *Pandrasus* King of the *Greeks*, sends Greet-
ing: Because several of the noble Blood of *Darda-*
us have received high Affronts, and have not been
reated according to their Merits, therefore they
ave chosen to live freely in Woods and Forests, ra-
ther than comply with the Pride of ingrateful Men,
and have contented themselves with Herbs and raw
Flesh to avoid the Yoak of Thralldom, which they
must otherwise be subject to; and if this Course
of Life offend your Highness, yet they are not to
be blamed but pardoned, since every captive Slave
desires to be restored to his former Freedom and Li-
berty. If then you have any Compassion for our
Condition, suffer us to remain quietly within these
Woods which we have got into our Possession; and
if not, then suffer us quietly to depart out of your
Country into some other Place.

Pandrasus was much surprized with their Letter and
request, but considering their small Number, he re-
solved to root them out before they should increase,
marching with his Forces to that Purpose, as he
was near the Town *Sparatinum* toward the Woods,
he suddenly issued out thence with three thousand
Men, and assaulted them with such Fury that they
hoping to save themselves in the adjoining River
Kalon, but were so hotly pursued that many were
killed: *Antigenus* the King's Brother made a stand
with some *Grecians*, hoping to renew the Battle, but
the *Trojans* pressing on them, took him Prisoner, slay-
ed and dispersing the rest; after which *Brute* put six
hundred Men into the Town, and returning to the rest
in the Woods was received with extream Joy. *Pan-*
us next, at his ill Success, raised another Army,

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wherewith

wherewith he came before the Town, in hope
 have taken it by Storm; but *Brute's* Men held
 very valiantly, till wanting Provisions they sent
 him for speedy Relief, who being too weak to
 engage in open Field, came suddenly in the Night upon
 the King's Camp, being directed by a Prisoner he
 taken where to make the easiest Approach, so that
 he encountered them with much Advantage, and over-
 threw their whole Army, taking *Pandrasus* himself
 Prisoner, whereby the War was ended, and so
 after an absolute Peace concluded, by which "The
 " King was obliged to give *Brute* his Daughter *Im-*
 " *gen* in Marriage, with a sufficient Dowry, in Gold
 " and Silver; To furnish him and his People with
 " a Navy of Ships well provided of all Necessaries
 " and lastly, That they should freely depart the Coast
 " try whither they pleased to seek Adventures." This
 being performed, *Brute* with his Wife and People im-
 bued, and after two Days sail arrived at an Island cal-
 led *Leogitia* (now unknown to modern Geographers)
 where they consulted with an Oracle, or Idol of *Diana*
 and *Brute* kneeling and holding a Bowl of Wine pre-
 pared for Sacrifice in his Right-hand, and the Blood
 of a white Hind in the other, thus address himself to
 the Goddess.

Divā potens nemorum, terror Sylvestribus apīs, &c.

*Thou Goddess that in Woods
 And Groves dost take delight,
 *Who dost pursue the foaming Boar
 That flies thy dreadful sight.

*Thou who dost soar aloft
 And glidest through the Sky,
 *Thou div'st into the dismal Cells
 That in dark Earth do lie.

Declare to us our Fate,
Direct us in our Way,
Where we may Habitions find,
And where to make our stay.

Where thou desirest we
Temples to thee should build,
Where Virgins may thy Praises sing
Who are in Musick skill'd.

After this Prayer, and performing the Ceremonies
Pagan Superstition, Brute expecting an Answer,
Fainted to fall asleep; when the Goddess appearing,
Made him this return:

Brute sub occasum solis, trans Gallia regna, &c.

Quite farther West, beyond
The *Gallie* Shore, is found
A noble Island, which the Sea
Doth quite encompass round:
Where Giants once did dwell,
But now are rooted out:
There's room enough to plant thy self
And all thy warlike Rout.

Go thither then with speed,
Possess it as thy due,
A lasting Seat for thee and thine
Where *Troy* shall rise anew.

Of thy noble Race
In after-times shall rise,
Who all the World shall overcome,
Their Fame shall reach the Skies.

Having thus complimented the Lady, and received
this gentle Answer in the same Language he courted
her; Brute when he awaked remembered his
dream, and began to question whether it were a Vision,
or the real Advice of the Goddess who had thus

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spoken

spoken to him with human Voice ; whereupon consulting his Companions, it was unanimously concluded to be the Counsel of the divine Oracle, at which there was much Rejoicing, and Bonfires made, where in Wine, Milk, and other superstitious Ingredients were thrown ; which done, they instantly went a Shipboard in hope of the promised Success, and sailing Westward arrived at the Streights of *Gibraltar*, where on the *Spanish* Coasts they met with another Company of *Trojans* who were descended from *Antenor* after his Escape from the Siege of *Troy* ; their Captain was called *Corineus*, a Man of great Wisdom and Valour with whom, upon Consideration of their Country, they joined and made one entire Body, these new Comers adventuring their Fortunes with them : Sailing Eastward they came to the Mouth of the River *Loyre* in *France*, and landed in the Dominions of a King called *Goffarius Pictus*, because his People painted their Faces and Bodies, wherein consisted their Gallantry, and the Country from thence (it is thought) is called *Pictou* to this Day, (part of *Scotland* being named *Pictland* upon the same Account). *Goffarius* having Notice of their Arrival, sent to know how they durst presume to come into his Land without Licence : The Messengers addrest themselves to *Corineus*, whom they found with two hundred of his Company that came with him from the Ships, hunting Venison in a Forest for sustaining their Lives, and giving *Corineus* some disdainful Words, he endeavoured to appease them, when *Imbrinus* their Chief suddenly let fly an Arrow at him, which *Corineus* soon returned with such Force that it pierced through his Head, whereat the rest of the *Pictou* fled and brought the News to *Goffarius*, who instantly raised a mighty Army, wherewith he marched to encounter the *Trojans*, between whom a sharp Battle was fought ; but in the End *Brute*, by the admirable Courage of *Corineus*, obtained the Victory, and *Goffarius*

ed further up into *Gallia* or *France*, endeavouring to
 ice all his neighbour Princes to join with him in this
 ommon Danger; *Brute* mean time march'd forward,
 estroying all before him with Fire and Sword, and
 aving got great Booty carried it to his Ships. *Gessa-*
us and his Confederates with mighty Forces resolving
 revenge these Injuries, came suddenly upon the *Tro-*
ans, being thirty times as many, and assaulted them
 in their Camp with so much Fury, and such In-
 equality of Numbers, that they besieged them therein,
 oping by Famine to compel them to yield to Mercy.
 In this Extremity *Corineus* and *Brute* resolved to use
 me Stratagem for their Deliverance, and the next
 ight *Corineus* drawing three thousand choice Men out
 the Camp into a Wood that lay on the Back of the
 enemy, in the Morning *Brute* fell upon them furiously
 the Front, when at the same time *Corineus* assaulting
 them courageously on the Rear, they were so surprized
 and confounded that they instantly fled, whom the
rojans eagerly pursued with great Slaughter. *Brute*
 st many of his Men in this Battle, and among others
 his Nephew *Turnus*, from whom, it is said, the City
Tours in *France*, which *Brute* built, took its Name,
 and was called *Turonium*, *Turnus* being there buried.
 ough *Brute* had Cause to rejoice in this Victory, yet
 ading his Forces decrease every Day, and his Enemies
 rease, it was resolved they should bring the Riches
 ey had got to their Ships, and all imbarck once again
 find out the Island the Oracle had promised: After
 ew Days sailing, they arrived at a Haven now called
ies in *Devonshire*, in the Year from the Creation of
 e World 2850, after the Destruction of *Troy* 66,
 the 18th Year of the Reign of *Tyneas* King of *Babylon*,
 and the 13th of *Melanthis* King of *Athens*, before
 the building of *Rome* 368, and before the Nativity of
 our Saviour 1116: For, as the Poet sings of *Brute*,

The Gods did guide his Sail and Course,
 The Winds were at Command,
 And *Totnes* was the happy Shore
 Where first he came to Land.

Brute having entred the Country, he immediately went in search of it from one end to the other, and found it to abound in Woods, Grasse, pleasant Springs, and fair Rivers, though in the Way he was encountered by divers strong and mighty Giants, whom he at length subdued, and brought the Land wholly into subjection; among others there was one Giant of extraordinary Strength and Reputation, called *Gogmagog* with whom *Brute* obliged *Corineus* to wrestle at a Place near *Dover*, where it happened that *Gogmagog* broke one of the Ribs of *Corineus* with a Fall, who being therewith enraged, recovered himself, and redoubling his Courage he prevailed against the Giant, and cast him down headlong from one of the Rocks now called *Dover Clifts*, but for many Ages after retained the Name of *Gogmagog's Leap*; and if Tradition is to be relied on in this case, it may somewhat confirm the Truth of the foregoing History, since the two Figures placed in *Guild-Hall, London*, are by some believed to represent these two Giants, *Gogmagog* and *Corineus*. For this and many other valiant Achievements, bestowed upon *Corineus* the whole Country of *Cornwall* whose Inhabitants are still famous for Wrestling, occasioned it may be from this their first Governour

I. *Brute* having conquered all that opposed him the whole Island, resolved to build a City which might be the Royal Seat of his Kingdom; to which Purpose he chose a Plat of Ground on the North side of *Thames*, convenient for Pleasantness, clearness of goodnes of Soil, plenty of Woods, and especially commodated with a noble River for bringing in Merchandize, and all other Necessaries proper for a multitude of Inhabitants: He began to lay the Founda-

ereof in the tenth Year of his Reign, which he called *Troynovant*, or *New Troy*, in remembrance of that famous City from whence he and his People were descended, but now named *London*, which having finished, he, by the Advice of his Nobility, commanded the Isle of *Albion* to be called *Britain*, and the People *Britains*, as a perpetual Memorial that he was the first who brought them hither. He had by his Wife three sons, *Locrinus*, *Camber*, and *Albanack*; to the elder at his Death he gave that Part now called *England*, which was long called *Loegria* from his Name; to the second *Wales*, named from him *Cambria*; and to the third all the North Part of the Isle beyond the River *Humber*, which he called *Albany*, now *Scotland*. Having thus divided the Land, *Brute* died in the twenty fourth Year after his Arrival, and was buried at *Troynovant*, or *London*, but in what Place is now unknown.

II. *Locrinus* his eldest Son succeeded in *Loegria*; and his Brother *Albanack* in *Albania*, but *Humber* King of the *Huns* or *Scythians* invading his Country, slew him in Battle, and took Possession of his Land, till *Locrinus* with his Brother *Camber* King of *Wales*, joining their Forces to revenge their Brother's Death, fell upon him with such Valour that they put his Army to flight, and pursued him so eagerly that he with abundance of his People were drowned in the River which divided *Loegria* from *Albania*, and from that King hath ever since retained the Name of the River of *Humber*; among many others, three Virgins of excellent Beauty were taken Prisoners, with one of whom called *Estrild*, a *Scythian* King's Daughter, *Locrinus* fell so deeply in Love, that notwithstanding a former Contract between him and *Guendolen*, Daughter of *Corineus* King of *Cornwal*, he resolved to marry her, but by the Persecutions and Threats of her Father durst not do it in his Life-time; and though he married *Guendolen*, he kept *Estrild* as his Concubine, and after *Corineus*'s Death, forsook *Guendolen* and married her; who being

thus cast off by her Husband, went to her Kindred in *Cornwal*, whom she provoked to make War upon her Husband, wherein he was slain near the Water of *Stour*, after he had reigned twenty Years, and was buried by his Father at *Troynovant*.

III. *Madan* his Son by *Guendolen* succeeded him, but being under Age, his Mother was by common Consent of the *Britains* made Ruler of the Kingdom wherein she administered Justice and Equity fifty Years till her Son came to Manhood, to whom she then resigned the Government; of whom little is recorded, but that he used much Tyranny over his Subjects forty Years, after which as he was one Day going on Hunting he lost his Company, and was devoured of wild Beasts in the Woods, leaving two Sons *Mempricius* and *Manlius*. He is said to have built *Madan Castle*, now *Doncaster*.

IV. *Mempricius* at the beginning of his Reign had much trouble from his Brother *Manlius*, who out of an ambitious Mind of Ruling, provoked the *Britains* to Rebellion, and the War was long and bloody: But *Manlius* under pretence of Treating being slain, he reigned more peaceably, which yet produced as but an Effect, for being quiet he fell into all manner of Debauchery, ravishing the Wives and Daughters of his Subjects, and at length grew so unnatural in his Life that he forsook his Wives and Concubines, and fell into the abominable Sin of Sodomy, whereby he became odious to God and Man, and met with the Fate of his Father, being slain by Wolves in the Forest after twenty Years Reign.

V. *Ebrank* his Son by his lawful Wife was his Successor, he had (as is said) twenty one Wives, on whom he begot twenty Sons and thirty Daughters. He built many Cities in his own Kingdom, and elsewhere. He sent his Daughters into *Italy* to be married to so noble *Trojans* whom his Sons conducted thither, and in their return conquered part of *Germany* that is

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peded their Passage, and planted themselves there. *Ebrank* built *Caerbrank*, now *Tork*, and *Maiden Castle* in *Scotland*, now *Edenburgh*; after which he invaded *Gallia*, now *France*, and subduing the *Gauls*, returned home with great Riches, and having reigned forty Years, died, and was buried at *Tork*.

VI. *Brute Greenshield*, his Son, was King after him, in the Year of the World 3009, *Afa* being then King of *Judab*, and *Baasba* of *Israel*. He always wore a Green Shield, from whence he took his Sirname, and prosecuted his Father's Conquests in *France*, which he wholly subdued, and then dying,

VII. *Leil*, his Son, built the City of *Carleil* after his own Name, and repaired *Caerleon*, now *Chester*, which was built before *Brute's* coming, by a famous Giant named *Leon Gaur*. In the begining of his Regn he was very good and virtuous, but afterwards degenerated into all kind of Voluptuousness, whereby he caused great Divisions and Disturbances among his Subjects, which continued during his Life. He was buried at *Carlisle*, and left the Government to his Son

VIII. *Lud*, or *Hudibras*, who appeased the Dissentions raised in his Father's Reign, and reduced the Realm to Quietness: He built *Kaerkin*, now *Canterbury*; *Caer-guent*, now *Winchester*; and *Mount Palondour*, now *Shaftsbury*. In his Reign *Aquila*, a learned Man, writ his Prophecies, of which some Fragments now remain in *Latin*. Having reigned thirty nine Years, he left his Kingdom to his Son

IX. *Bladud*, who was famous for Astronomy and Necromancy, by which means he is reported to have made those hot Baths in the City of *Caerbran*, now called *Bath*, and was so addicted to the study of Magick, and other strange Practices, that he taught them to his People, and to magnify his Skill therein undertook to fly in the Air, but his Skill failing he fell upon the Temple of *Apollo* in *Troynovant*, now *London*, and was dashed to pieces, after he had reigned twenty Years.

X. *Lea* his Son undertook the Government after him, a Prince, of a gallant Temper, and ruled with much Justice: He built the Town of *Caerlier*, now *Leicester*, upon the River *Sore*. It is related he had three Daughters, named *Gonerilla*, *Regan*, and *Cordilla*, whom he loved very tenderly, especially the youngest; and growing aged without any Heir, he resolved to try the Affection of his Daughters, and to leave the Kingdom to her who should express most fatherly Kindness to him: He therefore demanded of the first how much she loved him, who with great earnestness called Heaven to Witness, "That she loved him above her own Life, and was very ready to lose it for preserving his: With which Reply he was well satisfied, and asked the same Question of the second, who with mighty Attestations assured him, "That her Affection was beyond expression, and that she valued him above all things in the World: Lastly, he required *Cordilla* the youngest to declare what Kindness she had for him, who replied, "Knowing the extream Love and parental Indulgence you have always born to me, I do solemnly and from my Conscience protest I ever did, and ever shall love you as a natural Father, and no otherwise." *Lea* was much discontented at her Answer, and therefore soon after married his two eldest Daughters, one to the Duke of *Cornwal*, and the other to the Duke of *Albany*, and ordained that after his Death the Kingdom should be divided between them, but reserved nothing for *Cordilla*; yet it happened that *Aganippus* King of *Gallia*, now *France*, hearing of her Beauty, Wisdom and Virtue, sent to her Father to desire her in Marriage; who answered, "He might marry her if he pleased without a Dowry, since all his Land was already disposed to her elder Sisters: *Aganippus* notwithstanding for her excellent Qualities made her his Queen: He was one of the twelve Kings that then ruled in *Gallia*.

Lear was now very aged, and the two Dukes thinking it very long before they enjoyed the Kingdom, taking Arms deprived him of the Government, only allowing him a certain Revenue during Life ; but after a while they grew weary, and much diminished his Allowance, yea, his two Daughters who made such zealous Profession of Love, now thought much of what their Father enjoyed, so that he went from the eldest to the second, to whom he represented the unnaturalness of her Sister, who used him as ill as the other, and at last reduced him to so mean a Condition, that he had not one Servant to wait on him. At length, wearied with their Affronts and Abuses, he fled secretly into *France* to seek Relief of his youngest Daughter. *Cordilla* having notice of the arrival of her Father in so mean and wretched a State, she sent him privately some Money to provide Necessaries, and to retain a number of Servants, that he might appear at Court honourably attended, according to his former Dignity ; whither being come, he was received with all manner of Respect and Honour by the King and his Daughter, wherewith he was exceedingly comforted, and gave them an Account of the bad Treatment he had received from his other Daughters ; upon which *Aganippus* raised a great Army, and conveyed them over into *Britain* in a gallant Navy of Ships, together with *King Lear*, for recovering his Kingdom, who had made an Agreement that *Cordilla* should succeed after his Decease, since her Sisters by their Disobedience had forfeited their former Right : In short time they landed in *Britain*, *Cordilla* being with them, and meeting with the two Dukes they engaged in Battle, and put them to flight, the Dukes being both slain, and *Lear* thereupon restored to his Kingdom, who reigned two Years after, and then died, after he had ruled in all forty Years, and was buried in a Vault under the Channel of the River *Soar* near *Leicester*.

XI. *Cordilla* being admitted Queen of the Realm, reigned very happily five Years, at the end of which her two Nephews, *Morgan* and *Cunegad*, her Sisters Sons, disdaining to live under the Government of a Woman, raised a Rebellion against her, and having destroyed great part of the Country, and defeated her Forces, they took her and kept her close Prisoner, where-with, being much disturbed, and despairing of regaining her Liberty, she out of Feminine Valour stabb'd her self to the Heart, and died after five Years Reign.

XII. After her Death the two Nephews divided the Land, that part beyond *Humber* even as far as *Caitness* in *Scotland* falling to *Morgan*, and the other to *Cunegad*. Having reigned jointly two Years, *Morgan* was incited by some evil Councillors to endeavour to gain the whole to himself, he being Son of the eldest Daughter, and was told it was a Shame to be partner with a younger Brother; Pride, Covetousness, and Ambition, soon prevailed upon him to raise an Army, for effecting this unjust Design, wherewith entring the Territories of *Cunegad* he miserably ruined all before him, but was quickly met by his Brother's Forces, who gave him Battle, wherein a great number of *Morgan's* Men being slain, the rest fled, and were pursued from one Country to another till they came into *Wales*, where *Morgan* resolved once more to try his Fortune, but being too weak for a victorious Army, he was there slain in the Field, the Country being afterward called from his Name *Glamorgan*. After which *Cunegad* became sole Governour of *Britain*, which he ruled peaceably thirty three Years, and was buried at *Troynovant*. He is reported to have built three Temples, one dedicated to the God *Mars* at *Perth* in *Scotland*, another to *Mercury* at *Bangor*, and a third to *Apollo* in *Cornwall*.

XIII. *Rival* his Son ruled after him in much Prosperity; in whose time it rained Blood three Days together, after which followed such a multitude of noy-
som and poysonous Flies, that breeding a great Conta-

gion

gion many died thereof. *Rome* was built about this time. He reigned forty six Years, and was buried at *Tork*, leaving the Realm to XIV. *Gurgusius* his Son, in the Year of the World 3249, of whom little is related in our *British* Chronicles, but that having reigned thirty seven Years he was buried at *Tork*; likewise, XV. *Sysillus* his Son who succeeded, or his Brother's Son, as some write, has as little recorded of him; nor XVI. *Jago*, Cousin of *Gurgusius*, but that he died without Issue. XVII. *Kinmark* his Brother governed after him, and reigned fifty four Years. XVIII. *Gorbodug* succeeded, and after sixty three Years died, and was buried at *London*, leaving the Land to be ruled jointly by XIX. *Ferrex* and *Porrex* his two Sons, who continued some Years in good Correspondence, but Flattery and Thirst of Dominion at length raised Variance between them, whereby *Ferrex* was forced to fly into *France*, and having received Aid from that Prince returned in hope to conquer all for himself, but his Brother being ready to receive him, he was slain with the greatest Part of his Army: The Mother of them having greater Love for *Ferrex* than his Brother, was so enraged at his Death, that she contrived to murder the Survivor, which she effected with the help of her Women while he was asleep in the Night, and then cut him into small Pieces, to evidence the Malice of her Feminine Revenge. After this for fifty Years the Kingdom was in great Distraction, the Government being divided between five Governours, who were all at length subdued by *Dunwallo* Duke of *Cornwal*. And here ancient Writers affirm the Line of *Brute* ended, there being none of his Race left alive after the two Brethren *Ferrex* and *Porrex*: The Names of the five Rulers are said to be, *Rudacus* King of *Wales*, *Clotenus* King of *Cornwal*, *Pimmor* King of *Loegria*, *Staterus* King of *Albania*, and *Tewan* King of *Northumberland*; but *Dunwallo* having obtained the Rule of the whole Land, began his Reign about seven hundred Years

Years after *Brute's* arrival, who was the first crowned King of *Britain*, for before this the chief Magistrates of the Kingdom were indifferently called Kings, Rulers or Governours, but had not any solemn Coronation according to the Custom of other Countries; I shall therefore now begin a new Catalogue with a new Family, of which

I. *Malmutius Dunwallo* Duke of *Cornwal* was the first, in the Year of the World 3529, and about five hundred Years before our Saviour's Nativity. He built in *Troynovant*, or *London*, the Temple of Peace, which some think is *Blackwell-Hall*, now used for selling Cloth: He made many good Laws, which were called by his Name, and long after translated out of *British* into *Latin*, and mingled among the Statutes of *K. Alfred*; he gave Privileges to Temples, Towns, and Cities, that whoever fled to either in any criminal Cause should be secured, and have Liberty to go thence into what Country he pleased; he built *Malmsbury* and the *Devizes*. After he had settled the Kingdom, he by the Advice of his Lords caused himself to be crowned with a Crown of Gold, with all the Heathen Ceremonies of that Age, and was therefore called the first Monarch of *Britain*; he ordained Rules about Weights and Measures, and made strict Laws against Robbers, and after forty Years Reign was buried in the Temple of Peace, leaving the Kingdom to be ruled by his two Sons.

II. *Belinus* and *Brennus*, the first governing *Loegria*, *Wales*, and *Cornwal*, and *Belin* all the Country beyond *Humber*: They both reigned very quietly about seven Years, when *Brennus* ambitious of gaining the whole, was perswaded by some unquiet Youths to sail into *Norway*, where he married the Daughter of *Elfing*, Duke of that Country; *Belinus* vexed that he should marry without his Advice, in his Absence seized all his Castles and Fortresses, and put Garrisons therein, of which *Brennus* having Intelligence, he was assisted

by

by his Father-in-law with a great Fleet of Ships, and a stout Army of *Norwegians*, wherewith sailing homeward, he was encountred by the way by *Guldac*, King of *Denmark*, who with his Navy lay in wait to surprize the young Lady *Brennus* had married, to whom *Guldac* had been long a Servant, but could never obtain her Father's Consent. The two Fleets meeting, a bloody Fight ensued, but at length the King of *Denmark* prevailed, and took the Ship wherein the Lady was, whom he brought into his own Vessel, *Brennus* making his escape : The *Danes* had no sooner obtained this great Victory and Prize, when a sudden Tempest arising, the Navy was scattered, and the King in danger of being lost, but after five Days he was driven by Storm into *Northumberland* with the few Ships that remained ; *Belin* being then in that Country, providing Defence against his Brother, and having notice of it, caused the King to be detained.

Mean time *Brennus*, having again got together his dispersed Ships, and furnished them and his Soldiers with all Necessaries, sent to his Brother to demand the restoring his Wife, and his Country, both which were wrongfully detained from him ; but receiving a positive Denial to both, he landed his Army in *Albany*, now *Scotland*, and his Brother coming toward him, a cruel Battle was fought near a Wood called *Calater*, wherein the *Britains* at length discomfited the *Norwegians* with so great a slaughter that few were left alive ; *Brennus* was forced to fly into *France*, where having made his Addresses for Succour to several Princes in vain, he was at length entertained by *Seguin* Duke of *Savoy*, or as others say of *Armorica*, called afterward *Little Britain*.

Belinus having subdued his Enemies, called a Council at *Tork* to consult what to do with the King of *Denmark*, where at length it was agreed, that he should have his Liberty on Condition to do Homage for his Kingdom to the King of *England*, and to pay yearly a thousand

thousand-pound Tribute; *Belinus* now sole Governor of Britain, confirmed his Father's Laws, and finished the four Highways begun by him for the convenience of Travel: The first was called the *Foss*, beginning at *Totnes* in *Devonshire*, and passing thence through *Somersetshire* by *Tuibury* and *Cotswald* to *Coventry*, *Leicester*, *Newark*, and ending at *Lincoln*: The second named *Watling-street*, which begun at *Dover*, passing through the middle of *Kent* over the *Thames* near *Westminster* and thence to *St. Albans*, *Dunstable*, *Stratford*, *Worcester*, *Cardigan*, and the *Irish Sea*: The third was *Ermine-street*, beginning at *St. Davids* in *Wales*, and stretching to *Southampton*: The fourth *Hicknells-street*, going from *Worcester* to *Winchcomb*, *Brumigam*, *Litchfield*, *Darby*, *Clesterfield*, *York*, and ending at *Tynmouth Castle*.

Belinus thus employed in the Affairs of his Realm, his Brother *Brennus* who fled into France only with eleven Persons, being a compleat handsome Gentleman, and a Man of Honour and Courage, became a very great Favourite to Duke *Seguin*, who for his worthy Qualities gave him his Daughter in Marriage, and declared, that if he died without Issue Male, he should succeed; but if otherwise, then his Heir should assist *Brennus* in recovering his rightful Inheritance from his Brother *Belinus*; these Conditions being mutually assented to by the Duke and his Nobility, about a Year after *Seguin* died, and his Dutcheſs not being with Child by him, the Lords of the Country received *Brennus* for their supream Governour: Being settled in his Government, he raises an Army, wherewith he lands in Britain to make War on his Brother, who soon assembles his Forces to entertain him, but being just ready to join Battle, by the Intercession of their Mother, who interposed between the Armies, and used all manner of tender Perswasions to them not to go on thus to destroy and ruin themselves and their Subjects, she prevailed so far that a perfect Agreement and Friendship was confirmed between them.

After

After which, both coming to *London*, they called their Peers and Councillors together, to advise about settling their Dominions, where it was at length accorded between them, That both Armies should go into *Gallia* to subdue that Country, where they had such notable success, that in a short time (saith *Jeffery* of *Monmouth*) they conquered most part of *Gallia*, *Italy*, and *Germany*, and at length took the City of *Rome* it self, (if at least these be those Commanders who led the *Gauls* into *Italy*, and made such Devastations in that part of *Europe*). Having passed the *Alpes*, and arriving in *Tuscany*, they besiege the City of *Clusium*, which being distressed, sent to *Rome* for succour ; the *Romans*, tho' they had no League with the *Clusians*, yet considering it might soon be their own Condition, sent Ambassadors to the Captains of the *Gauls*, in the Name of the Senate, not to molest their Neighbours and Friends ; to which *Brennus* returned Answer, *That they were willing to make Peace with the Clusians, if they would consent to let them have part of their Country, who had more than they could imploy ; but otherwise no Peace would be granted.* The Ambassadors offended at this Demand, asked, *What they had to do in Tuscany ?* Which raising fierce Disputes, they at length resolved to end the Matter by Arms ; and the Ambassadors, contrary to the Law of Nations, went presently and joined themselves to the *Clusians*, encouraging them to hold out the City ; which so enraged the *Gauls*, that with one Voice they required their Princes to raise the Siege from *Clusium*, that they might go and take *Rome* it self ; *Brennus* first sent Messengers to the Senate, requiring that those who had thus broken the Laws, might be punished as they deserved ; but the Ambassadors were so far from being blamed, that they were chosen Tribunes for their good Service.

Whereat the *Gauls* were so much provoked, that they instantly marched toward *Rome*, destroying all before them. The *Romans* at length met them with an Army

Army of forty thousand Men, and ingaging near the River *Albia*, about eleven Miles from *Rome*, the *Romans* were quickly discomfited and overthrown. The *Gauls* could hardly believe they had got the Victory with so small resistance, but perceiving all had left the Field they got together the Plunder, and marched directly to *Rome*; at whose approach the Citizens were so affrighted, that the young Senators, and all the youthful Gentry retired into the Capitol, which they provided with all Necessaries for a long Siege; the ancient Fathers and common People remained still in the City, resolving to expect the Fate thereof: The *Gauls* soon after entred by the Gate *Collina*, and went directly to the Market-place, but were much surprized to observe that the Houses of the meaner Sort were shut against them, but the Greater and Richer stood wide open, and at first were cautious of entring for fear of Treachery, but at length some going in, found the reverend Senators sitting in their Chairs, cloathed in rich Robes, as if they had been in the Senate-House, with so much Gravity and State that the *Gauls* revered them as Gods: It happened that *Marcus Papyrius* struck one of the *Gauls* on the Head with a Staff for presuming to stroke his Beard, wherewith being provoked he instantly slew *Papyrius* as he sate, whereby the Slaughter being begun, all the rest of those honourable Persons were killed in their Chairs, the whole City without regard to Age or Sex suffering the like Calamity with them: And thus was *Rome* taken by the two Brethren *Belinus* and *Brennus*, 265 Years from the Building thereof.

After this the *Gauls* attempted to take the Capitol in the Night, and had certainly succeeded but that some Geese with their noise and crying discovered the Design, by awaking the sleeping *Romans*, who seasonably repulsed their Enemies; being in great distress, they resolved to recal *Camillus*, whom they had unjustly banished, and make him Dictator, and sole Commander

over

over all their Lives and Estates, who forgetting the Injuries done him, applied himself instantly for delivering his Country, and raised as puissant an Army as the time would permit : Mean while those in the Capitol being even famished for want of Victuals, treated with the *Gauls*, and made an Agreement to give them a thousand pound weight in Gold for their Liberty ; which being paid they were to march out of the City, and all the *Roman* Territories. As the Money was weighing, some of the covetous *Gauls* threw their Swords into the Scales where the Weights were that they might get the more, which the *Romans* would not admit ; and while some Differences arose upon this account, *Camillus* with his Forces comes in amongst them, and commands the Gold to be carried away, since no Composition could be made without Consent of the Dictator, and bid the *Gauls* prepare for Battle, who having more mind for the Gold than to fight were soon defeated, many being slain, and the rest flying out of the City ; some affirm that a Peace was concluded between them, and that *Brennus* went afterward into *Germany*, and *Belinus* returned home to *Britain*, imploying the rest of his Reign in building Churches, and beautifying Cities and Palaces ; among others, he built a famous Gate at a Port in *London*, on the Top whereof was set a Vessel of Brass, wherein the Ashes of his Body (which was burnt according to the Custom of those Times) were afterward put, which was then called *Bellinus*, but now *Billingsgate* ; he also built a Castle not far off, which was called *Bellin's* Castle, now the Tower of *London*. Having reigned 26 Years, he left the Kingdom to his Son

III. *Gurgint*, who sailed with a mighty Army into *Denmark*, for recovering the Tribute promised to his Predecessors, where he made such Devastations with Fire and Sword that the King of *Denmark*, by Persuasion of his Nobles, was compelled to continue the Payment thereof. As he returned home he met with thirty

ty Ships near the Isles of Orkney freighted with Men, Women, and Children, under their Captain named *Bartholin*, who being brought before the King, declared, *That they were banished out of Spain, and were called Balenses, who had sailed long on the Sea in hope to find some generous Prince who would assign them a Place to inhabit, and to whom they would willingly be subject, humbly beseeching him to commiserate their Condition;* who with the Advice of his Barons granted them *Ireland* for a Habitation, which then lay waste; though some Writers relate, that it was peopled long before, by a People called *Hibernensis*, from *Hiberus* their Captain, who brought them from Spain. *Gurgint* returning home, made many good Laws, and administered Justice worthily nineteen Years; in whose Reign *Cambridge* and the University are said to be built by one *Cantaber*.

IV. *Guintolin* succeeded, a prudent Prince, and happy in a virtuous and beautiful Queen, who after his Death administered the Affairs of the Kingdom during the Minority of her Son: After he had revived and enforced all the good old Laws, and added what new were wanting, whereby he settled the Land in Peace and Tranquility, he left it to his Son

V. *Sicius*, not then above seven Years old, who reigned about seventeen Years, most part of which his Mother *Martia* managed all State Affairs.

VI. *Kinarus* his Son ruled after him, who giving himself up to Luxury and Debauchery, was slain by some of his Enemies as he was hunting in the Fields.

VII. *Elanius* his Son, or, as others write, his Brother, was his Successor, of whom little is recorded but his Name, and that he reigned eight Years, and then

VIII. *Morindus* his Son by a Concubine, was admitted King of *Britain*, a Man of much Valour and Conduct, but withal so barbarously cruel that he delighted to inflict lingering Torments upon those that offended him, yea, oftentimes with his own Hands he severely tortured his People. In his Reign a certain King of a

People

People called *Moriani* landed with a great Army in *Norumberland*, and made horrid Ravage with Fire and Sword; against whom *Morindus* having raised his *Britain's* marches with all expedition, and in a dreadful Battle defeated and pursued them to their Ships, taking a great number Prisoners, whom to satisfy his bloody Humour he caused to be executed in his Presence, some being beheaded, some strangled, and others ript up alive. They were thought to come from some part of *Germany*. At length this bloody Prince hearing there was a Monster come ashore out of the *Irish* Sea, resolved to encounter therewith, but was devoured by it, after he had reigned eight Years, leaving five Sons, *Gorbomen*, *Archigallo*, *Elidure*, *Viginius*, and *Peredurus*.

IX. *Gorbomen* the eldest succeeded, and was a very religious Prince, according to the Devotion of that Age, repairing many old Temples, and erecting divers new. He built the Town of *Grantham*, and inclosed *Cambridge* with Walls, and a strong Castle, procuring Philosophers to come thither from *Athens*, who instructed the Youth of the Kingdom in Learning and the liberal Sciences; he died without Issue.

X. *Archigallo* his Brother came after him, who much degenerated from his Father, and caused Dissention among his Nobility by taking away their Honours and Estates illegally, and bestowing them upon mean unworthy Persons, whereby the Gentry were reduced to Beggary and Misery, who therefore conspired against him, and at length deprived him of his royal Dignity, having reigned only one Year, advancing XI. *Elidure* the third Son of *Morindus* to the Throne, who was a person of such a gallant Temper that he used all manner of means for restoring his Brother to the Crown. It happened that as he was one Day hunting in a Wood near *Tork*, he met *Archigallo* wandering to seek Relief, whom he treated with all manner of Kindness, conveying him secretly to his own House, soon after he feigned

feigned himself sick, and sent with all speed for his Barons to attend him, with whom he dealt so effectually one by one in his Privy-Chamber, that at length they agreed to admit his Brother again to be King, and then assembling a great Council at *Tork*, he resigned his Dignity to him, after he had ruled with much Wisdom three Years : A worthy Example of fraternal Love, considering how ambitious all Men naturally are of Dominion. *Archigallo* thus restored in hope of his upright Administration of Justice for the future, did not disappoint his People, but became a new Man, and acted with so much Prudence and Moderation, that he was beloved of all his Subjects to the end of his Life, and having reigned ten Years was buried at *Tork*. After which *Elidure* having right by Succession, as well as by the Inclination of the *Britains*, was acknowledged King with general Applause, who had not sat on the Throne a Year when his two Brothers raised a Rebellion against him, and in a pitched Battle he was taken Prisoner, and committed to the Tower of *London* ; after which XII. *Vigenius* and *Peredur*, the two youngest Sons of *Morindus*, divided the Kingdom between them, all the Country from *Humber* West falling to the eldest, and the other Northward to *Peredur*. *Vigenius* after seven Years died, and *Peredur* took Possession of the whole Land, and reigned very tyrannical eight Years, and then dying without Issue, XIII. *Elidure*, as next Heir, was the third time admitted King, having continued in Prison all this while, and during his four Years Reign managed all Matters to the great Satisfaction of his People, and being then grown very aged, died, and was buried at *Carlisle*. From this time to the Reign of *Helie*, there passed about one hundred and eighty Years, and some ancient Authors have reckoned up near thirty three Kings who reigned in that space, but do not agree either in their Names or Number, and therefore we shall let them pass as Fairy Princes, and proceed.

XIV. *Helie* is the next in Order, from whom some think the Isle of *Ely* is named, though others affirm it to arise from a multitude of Eels into which the married Priests were said to be transformed for refusing to obey *St Dunstan's* Order, *That Priests should live single*, tho' the true Denomination may come from *Helig*, in *British* a Willow, with which that Isle abounds. This *Helie* had three Sons, *Lud*, *Cassibelane*, and *Nunnius*.

XV. *Lud* succeeded his Father in the Year of the World 3895, and before the Birth of Christ seventy two. He was a very worthy Prince, who repealed many old Laws and evil Customs, establishing better : He repaired several decayed Cities, but took particular Delight to beautify *Troynovant*, now *London*, which he enlarged with Buildings, and fortified with strong Walls, Towers, Gates, and amongst the rest *Ludgate*, so called from him to this Day : He founded a Temple where it is thought *St. Paul's* now stands, and a Palace not far off, judged to be *Baynald's Castle*, whereby this City became famous and full of Inhabitants above any other in the Land, and the Name was changed to *Cair Lud*, or *Lud's Town*, and afterwards *London* : He was successful against his Enemies, bountiful in Hospitality, and very much honoured and beloved of all his People, and having reigned prosperously eleven Years, he died, and was buried near *Ludgate*, leaving two Sons, *Androgeus* and *Theomantius*, who being under Age, their Uncle XVI. *Cassibelane* was admitted to the Administration of the Government, wherein he behaved himself with so much Justice and Uprightness, that the *Britains* had little regard to the Sons of *Lud* : But least it might be thought he usurped their Right, he assigned them an honourable Maintenance during their Non-age, *Androgeus* enjoying *London* and the County of *Kent*, and *Theomantius* the County of *Cornwall*. While *Cassibelane* ruled in *Britain*, *Julius Caesar* being sent by the Senate of *Rome* with a mighty Army for the Conquest of *Gallia*, or *France*, after he had

had subjected them, resolved to try his Fortune in subduing *Britain*, which the *Romans* knew nothing of but by Report, yet had heard that great Supplies came daily thence to assist the *Gauls* their Enemies, and though it was now towards Winter, he resolved to attempt the discovery of their Ports, and the Nature and Manners of the Inhabitants, of which he could receive no Satisfaction from such Merchants as traded thither; hereupon he draws his Forces toward *Callice*, called then *Itius Portus*, and sent out a small Vessel to survey the Coasts, and return again.

The Merchants giving Notice to the *Britains* of the intended Invasion, all that were able were put into Arms, and several Cities, who it seems had particular Governours of their own, sent Ambassadors to offer Subjection to the *Romans*, whom *Cesar* received with much Kindness, and sent one of his Commanders back with them to persuade the other Cities to submit themselves likewise, but he names no King they had, nor is *Cassibelan* mentioned till his second Voyage, though the *British* Histories say, That *Cesar* required Tribute of him, who answered, *He had not yet learned to live in Bondage, but with Sword in Hand resolved to defend the Liberty of his Country, if the Romans blinded with Covetousness and Ambition should venture to disquiet them.* The Gally that went upon Discovery, returning in five Days with a full Account of all the Coasts on that side, *Cesar* imbarqued two Legions of Soldiers in several Ships, and about Midnight departed from *Callice*, arriving next Day at Noon upon the *British* Shore near *Dover*, which he found all covered with Men of War to intercept his Landing, who observing the inconvenience of going aland there because of the high Clifts from whence the *Britains* might annoy them with their Bows and Darts, he sailed seven or eight Miles farther toward *Deal*, where the Shore was more flat and level; which the *Britains* perceiving, caused all their Horse and Chariots of War wherein they fought, to

put
march

march thither, the rest soon following, so that *Cæsar*
 much doubted of Success, yet resolving to venture,
 he brought his great Ships as near Land as possible,
 from whence his Soldiers issuing, were forced to
 march a great way in the Water loaden with their
 heavy Armour, and were briskly assailed by the *Brit-*
ish Horse, who went into the Sea and couragiously
 assaulted them with their Arrows at such disadvantage
 that the *Romans*, unused to this kind of fighting, were
 ready to give Ground; which *Cæsar* perceiving, ordered
 the Gallies to row near the Shore, and annoy the *Brit-*
ains with their Darts and Slings while their Compa-
 nions got to Land; at which the *Britains*, having ne-
 ver seen Gallies with Oars, were much amazed, and
 being severely galled with the *Roman* Artillery they
 began a little to retire, which a *Roman* Ensign-bearer
 observing, he cried out, *Leap out now worthy Compa-*
nions in Arms, if you will secure the Ensigns of your Hon-
our from the Enemy, for I am resolved to do my Duty both
to the Common-wealth and my General;" and therewith
 throwing himself into the Water, he marched with his
 Ensign directly toward the Enemy; the *Romans* doubt-
 ing the Disgrace of losing their Ensign, leaped out of
 their Ships with all expedition, and followed their
 valiant Leader, but were put into some disorder, find-
 ing no sure footing in the Water, and not able to
 march orderly under their own Ensigns, of which the
Britains took the Advantage, and being acquainted
 with the shelves and shallows of the Water, they
 soon fiercely encountred them with their Horse, so
 that a Multitude of them would encompass a small
 party of the *Romans*, and the numerous Darts of the
Britains from the Shore galled them exceedingly, which
Cæsar observing caused his Soldiers to go into small
 boats for relieving those who were most distressed, and
 his new Succours continually supplying the place of
 those that fell, the *Romans* at length got all to Land,
 putting themselves into order soon forced the

undisciplined *Britains* to fly, but could not pursue them for want of their Horse, which they left behind in *France*, and expected long ere now, which seemed a little to cross the Fortune of *Cesar*, who in all other Enterprizes was usually exceeding Successful.

After this, the *Britains* sensible of their own Weakness, sent Hostages to treat of Peace, and with them the *Roman* Ambassador that *Cesar* had before sent to perswade them to Subjection, whom contrary to the Law of Arms they had made a Prisoner, for which he reproved them severely, but pardoned their Folly; requiring Hostages to remain with him for securing their Fidelity: Having received them, 4 Days after the *Romans* arrival a Peace was concluded between them, at which time the 18 Ships on which the Horse were imbarqued, approached so near the *British* Coasts that the *Romans* in their Camp had sight of them, when there suddenly arose so dreadful a Tempest that the *Britains* were all dispers'd, together with those that brought over the Foot, wherewith the *Romans* were much discouraged, since they had no Provisions for Winter, and little hope to get back again to *France*. The *British* Commanders perceiving their Disturbance, and judging by the small Circuit of their Camp, their Number was not considerable, resolved to assemble their Forces, and hinder any Relief from coming to them; which *Cesar* having Intelligence, sent one of his Legions to reap Corn a good distance from the Camp, when they had begun their Work were suddenly surprized by the *Britains* out of the Woods, who slew the sowers, and disordered the rest; which *Cesar* by the extraordinary Dust thereabout perceiving, sent another Legion to their Assistance, who were very hardly beaten by the *British* Chariots, which moved with great swiftness in the most dangerous Places, but upon the approach of these fresh Succours, the *Britains* retreated to the Woods, and the *Romans*, not knowing the Country, would not venture to pursue them.

Mean time the *Britains* sent through all the Land, to give notice that the Strength of the *Romans* was so inconsiderable that if they would join together they might easily free themselves from Servitude for ever ; whereupon a Multitude of Horse and Foot approached the *Roman* Camp, and *Cesar* considering if he should repulse them they would as formerly make their escape by swiftness of Foot, he placed thirty Horsemen which came from *France* in the Front, and then joined Battle with his Legions ; the *Britains* unable to sustain the impression of such valiant Men, fled with all speed, the *Roman* Horse pursuing and killing many, and burning their Houses all about, returned to their Camp : That very Day they again sent Ambassadors to *Cesar* to sue for Peace, which he gladly accepted on Condition they sent over to *France* double the Number of Hostages before agreed on for securing their Faith ; after which having repaired his broken Vessels, he returned back with all his People into *France*. This Account he himself gives in his Commentaries of his first Journey hither, though the *British* Histories relate, That *Cesar* being beaten in a pitched Field at the first encounter, withdrew back into *Gallia*, and made this Rhime upon him.

Territa quaesitiis ostendit terra Brittannis.

The *Britains* fought, but Force
To conquer them doth lack,
And therefore like a Coward flies
And shews his fearful Back.

After *Cesar's* arrival in *France*,
the *Roman* Legions, which
first not oppose, but flee
the sight of eight hundred.

two Cities only sent
living on an entire
spring he landed with
Britains on the Shore
flee to the Mountains,
great and small upon
their

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their Coasts being terrible to them ; *Cesar* being safely landed went in pursuit of his Enemies twelve Miles into the Country, and there discovered their Camp, and assaulting them with his Horse they fled into the Woods, which they secured with Trees laid cross all the Passages ; *Cesar* ignorant of the Country, called back his Forces to fortify his own Camp ; next Day he had intelligence that a terrible Storm had shattered a great Part of his Navy, who having imployed one of his Legions ten Days in repairing it, and sending for more Ships from *France*, he again advanced toward his Enemies, who giving general Notice through the Kingdom of the great Forces wherewith *Cesar* was again returned, they all made *Cassibelane* their General, with full Power to order all things as he should think meet for the common Defence of their Country. The Horse and Chariots had divers Skirmishes with the *Romans*, and were oft forced to retreat into the Woods, where they cut off many of their Enemies who too eagerly pursued them. This kind of Fight they renewed several times, the *Britains* issuing out of the Woods in small Parties, having others to succour them, and falling suddenly upon the *Romans* did them much Mischief, whom their heavy Armour made unfit for such kind of Warfare. At length *Cesar* resolving to engage in a set Battle followed them to *Kingston*, where he intended to pass over with all his Forces, of which *Cassibelane* and the *Britains* being aware they placed sharp Stakes at the bottom of the *Thames* thereby to annoy them, standing in readiness on the other side to oppose their coming ashore, yet the Roman Courage surmounted those Difficulties, who passed over both Horse and Foot without inconvenience, the Foot being so deep in the Water that nothing but their Heads appeared above, and getting to the further Bank assailed the *Britains* with such violence that, not able to sustain their Force, they instantly fled.

Cassibelane after this would not venture the trial of a Battle, but keeping about him four thousand Charriots he wasted all the Campaign Country, and fortified himself within the thick Woods and Forests, from whence he often started out in Ways well known, upon the *Roman* Forragers, and did them much Damage : Mean time the *Troynovants*, which are thought to be the People of *Essex* and *Middlesex*, whose City of *London* had escaped the Desolation which others felt, sent Ambassadors to *Cesar* to offer their Submission and Obedience, who commanded them to send him forty Hostages and Provisions for his Army, which being performed he took them into his Protection, after whose Example several other Countries submitted themselves, by whom he understood that the Town wherein *Cassibelane* resided, and defended by the thickness of the Woods, was not far off, and assaulting it two Ways at once, they with some loss at length prevailed, and entering the Fortress found great Numbers of Cattle, killing and taking Prisoners many *Britains*. Whereupon *Cassibelane* sent to the four chief Rulers in *Kent* to muster all their Strength, and assail the *Roman* Camp which lay there for defence of the Ships, which they attempted accordingly, but were received with such Valour by the *Romans* who issued out of their Camp, that they were utterly defeated ; *Cassibelane* much discouraged at these repeated Losses, sends Ambassadors to *Cesar*, who intending to Winter in *France*, took Hostages, and appointed him to pay a yearly Tribute, strictly charging him not to disturb the *Londoners*, and then taking all his *Romans* aboard his Ships he returned into *Gallia*.

Thus *Cesar* and other credible Writers have related this Transaction, though the *British* Historians differ herein, affirming, That *Cesar* at his second coming was repulsed and beaten as at first, and wonderfully annoyed by Piles armed with Iron, placed in the *Thames* by *Cassibelane*, which destroyed his Ships, and that at

his landing he was defeated by the *Britains*; for Joy of which Victory *Cassibelane* made a royal Feast at London, and sacrificed to the Gods; at which time there happened a Quarrel about Wrestling between two young Gentlemen, *Herilda* Nephew to *Cassibelane*, and *Evelyn* Kinsman to *Androgeus* Earl of London, and a desperate Fray happening thereupon by the Partakers on each side, *Herilda* was slain, and divers others killed and wounded, at which the King being much displeased resolved to punish *Evelyn* according to Law, who was summoned to appear, but being countenanced by *Androgeus* he refused to obey, and both departed the Court in great Contempt of the King, who thereupon raising Forces resolved to reduce them to Reason; but they being sensible of their own Weakness, sent Letters to *Julius Caesar* for his Assistance, who joyful of the Message and the Variance between them, returned speedily with a mighty Army toward *Britain*, but doubting some Treachery in *Androgeus*, he first took thirty of the Nobility for Hostages, and then landing joins with *Androgeus* in a Valley near *Canterbury*; *Cassibelane* having notice thereof, comes with all the Power of *Britain* to give them Battle, where having fought long with much Courage, *Androgeus* fell so vigorously upon their right Wing that the *Britains* were utterly discomfited, and killed without Mercy, yea, the Pursuit was so furious that *Cassibelane* retiring with four thousand to a Place as he thought of Safety, was environed with the *Roman* Legions, and compelled to a Composition, being obliged to pay *Caesar* three thousand Pounds yearly Tribute: Who having settled Affairs here, returned to *France*, with *Androgeus* in Company, who much feared the Displeasure of *Cassibelane*; yet did not *Caesar* wholly subdue *Britain*, for he never came toward the North, which several *Roman* Emperors after him endeavoured for many Years bring into Subjection, but only conquered those Parts of the Island lying next *France*, so that he may be

rather to have discovered than subjected it to the *Roman* Power. This happened in the Year from the Creation 3913, and before our Saviour 53.

Julius Caesar having thus made the *Britains* Tributants returned into *Gallia*, after which *Cassibelane* reigned seven Years, in all 17, and then died. It appears both by *Caesar's* Commentaries, and other authentick Writers, that *Britain* in those Days was not ruled by one supream Monarch, but divided into several Governments, and that *Cassibelane* commanded over the Counties of *Oxford*, *Berks*, *Buckingham*, and *Bedford*, in which State it continued during the *Roman* Dominion, and long after, even till it was finally subjected by the *Saxons*.

XVI. *Theomantius*, the youngest Son of *Lud*, succeeded *Cassibelane*, *Androgeus* his elder Brother having utterly abandoned the Land, being sensible the *Britains* abhorred him for his Treachery in assisting the *Romans* against his Uncle *Cassibelane*: He governed the Kingdom with much Justice and Peace, paying constantly the Tribute his Predecessors had agreed to give the *Romans*, and having reigned twenty two Years died, and was buried at *London*.

XVII. *Kymbeline*, his Son, was by the *Britains* admitted King after him; he is said to have had his Education at *Rome*, and was made a Knight by *Augustus Caesar*, Successor to *Julius*, and that he served under him in his Wars, and obtained so much Favour with him, that when he came to be King he left him at liberty whether he would pay the usual Tribute or not: Thus our *British* Historians write, though the *Romans* relate that *Augustus* designed no less than thrice to make an Expedition hither and recover his Rights, but was as oft diverted by Insurrections in divers Parts of his mighty Empire. *Kymbeline* reigned 25 Years, and then left the Kingdom to his eldest Son,

XVIII. *Ginderus*, who began his Reign in the 17th Year of our Lord, and being a Man of much Courage

refused to own any Homage to the *Romans* ; whereupon *Caligula* the Emperor disliking the Negligence (which he termed it) of his Predecessors *Augustus* and *Tiberius* resolved to reduce *Britain*, as being the utmost Bound of the *Roman* Monarchy, making very great Provision for this noble Enterprize in the fourth Year of his Reign ; which *Gindarus* having notice of, prepared to make the best Defence possible, and daily expected his rival, but after all this pompous Shew he only came to *Callice*, from whence he beheld the Cliffs of *Britain* with much Admiration, but hearing they were ready to receive him on the opposite Shore, seeming nothing discouraged he went aboard a Gally, in which having passed about two Bow-shots from Land, he immediately returned, and then getting up into a Pulpit purposely provided on the Sea-side, he from thence found of Trumpet gave a signal to his Soldiers to engage, yet not the *Britains* who were far enough off but charged every Man to gather up Cockle-shells from the Shore, which he called, *The Spoils of the Ocean*, and gave as great Rewards to them for these Trifles as if they had performed some notable Service in War. He carried many of these Shells to *Rome*, boasting of this honourable Voyage, and requiring to have a Triumph granted him for this ridiculous Expedition, which the Senate seeming unwilling to grant, he was almost resolved to have murdered them all. From the Senate he ascended his royal Throne in the Market-place and summoning the common People together, told them a long Story of his Adventures in conquering the Ocean, and when he perceived them to begin to shout as if they acknowledged him to be a God or a mighty Champion, to increase their Cry he threw great Quantities of Gold and Silver among them, in striving for which many were pressed to Death, and others murdered with the Calthrops made of Iron with three Spikes standing up, which having poisoned, he cast off with the Money on purpose to do Mischief, where-

with many in the Crowd were invenomed and died, and this was the End of the ridiculous Voyage of *Ca- nigula* into Britain.

But *Claudius* his Successor, upon a Rebellion that arose, sent two of his Commanders, *Plautius* and *Nar- issius*, hither, who coming unexpected found no resist- ence, the *Britains* flying into the Woods for security, so that they had more trouble to discover than subdue them; but having at length met with several Parties they soon defeated them, by killing their Chariot Hor- reas; yet others growing very troublesome to the Ro- mans, *Plautius* pursuant to his Orders sent for the Em- peror *Claudius*, who soon arriving fell upon the *Bri- tains* incamped about the Isle of *Shepey* in *Kent*, and putting them to flight, took the City of *Camalodunum*, now *Malden* in *Essex*, and having thus subjected Part of the *Britains*, he returned back to *Rome* six Months af- ter his departure from thence, and named his Son *Bri- tannicus*, in Memory of this Conquest. The *British* Story says, That *Claudius* landing at *Porchester*, now *Port- smouth*, besieged that Town; to relieve which King *Ginderus* came in Person, and giving the *Romans* Battle prevailed, till one *Hamo* a *Roman* arming himself like *Britain*, thrust unsuspected into the midst of the Army, and coming where *Ginderus* was he instantly slew him, which *Arviragus* the King's Brother perceiving, he to prevent the *Britains* from being discouraged, clothed himself with the royal Habiliments, and fought with such Courage that he put the *Romans* to the Rout, *Claudius* returning to his Ships, and *Hamo* flying to the Joining Forest, whom *Arviragus* so fiercely pursued that at length he drove him toward the Sea, and there slew him before he could get to the Haven, from whence (it is said) it obtained the Name of *Hamo's* Haven, and afterward *Hampton*, now *Southampton*.

XIX. *Arviragus* succeeded his Brother, 46 Years after Christ, who after the departure of *Claudius* went Progreß about the Realm, repairing decayed Towns

and Cities, and making new Laws for governing his People, and finding that in short time the Land began to flourish, he was so elated that he denied to pay the Romans their accustomed Tribute, whereupon *Claudius* sent *Vespasian* (afterward Emperor) as his Lieutenant into Britain, who attempting to land at *Sandwich* was valiantly opposed by *Arviragus*, so that sailing farther West he came ashore at *Totnes* in *Devonshire*, and besieged *Exeter*, but by the Queen's Means a Reconciliation was made without Blows: Thus write the Britains; but *Suetonius* the Roman Historian relates, That *Vespasian* being sent with a Legion of Soldiers into Britain, fought thirty several Battles, and brought under Obedience two mighty Nations, and above twenty Towns, with the *Isle of Wight*; *Arviragus* finding his Strength insufficient to contend with the Power of the Empire, in his old Age, made a firm League with the Romans, which continued till his Death; who having reigned thirty Years died, and was buried at *Glocester*.

In his time, about fifty three Years after the Birth of Christ, *Joseph* of *Arimathea* being sent by *Philip* the Apostle, came into Britain with several other Christians, preaching the Gospel, and instructing them in the Religion of the blessed Jesus, whereby many were converted and baptized; these holy Men continued here all their Lives, having a place assigned them by the King near the City of *Wells*, where afterward was erected the Abby of *Glastenbury*. This *Arviragus* was reckoned a very puissant Prince by the Romans, as appears by what *Juvenal* writes.

*Regem aliquum capies, aut de Temone Britanno
Excidit Arviragus.*

It shews to Honour thou shalt rise,
Or some great King restrain,
Or shake the fierce *Arviragus*
Out of his British Wain.

After his Death the Land was many Years under Roman Governours or Lieutenants: First *Ostorius*, then *Aulus Didius*, and after him by *Paulinus Suetonius*, during which the *Britains* made many Essays for recovering their lost Liberty, wherein they sometimes prevailed, and were otherwhile defeated. In the Reign of that cruel Emperor *Nero*, Successor to *Claudius*, the *Romans* received a great Overthrow from the *Britains*, which *Paulinus* endeavoured to retrieve by assaulting the Isle of *Anglesey*, then fully inhabited with People of desperate Fortunes, and having provided flat-bottomed Boats to ferry over his Forces, the *Britains* were ready to oppose him on the Shore, the Women likewise with the Hair about their Ears, cloathed in strange Garments, ran about the Camp with Firebrands in their Hands, and a great Company of Druids or Priests appeared, who lifting their Hands toward Heaven thundred out Curses and Execrations against the *Romans*, who were so much surprized at this unexpected Treatment that they suffered themselves to be slain like senseless Creatures, till by the incitation of their General, and their encouraging each other not to be daunted by a Company of mad Women, they came forward with so much Fury that they beat down all before them, and with their own Fires smothered and burned the *Britains* to Ashes, taking possession of the whole Island, and cutting down their Woods wherein they use to sacrifice the Prisoners they had taken to their Gods, and by their Entrails when dismembered pretended to divine their future Success. While *Paulinus* was thus employed, the *Britains* in other Parts of the Land got together, and consulted how to free themselves from the insupportable Slavery and Misery wherein they lived, one among the rest deploring their wretched Condition in Words to this Effect.

“ Dear Countrymen and Friends, the more Wrongs
 “ and Injuries we patiently endure from the *Romans*,
 “ the greater Pressures they lay upon us; our Country
 “ had

“ had formerly but one King over it, but now we
 “ have two, the Lieutenant who with his Officers
 “ and Soldiers spills our Blood like Water, and the
 “ Treasurer (or rather Thief) who bereaves us of all
 “ our Goods and Estates, so that nothing is free from
 “ their Tyranny or Covetousness, and the greatest
 “ Robber is counted the stoutest Man, yea, our Hou-
 “ ses are commonly plundered by cowardly Rascals
 “ who never acted in any warlike Enterprize. Our
 “ Children are taken from us, and we our selves pre-
 “ sed into Foreign Wars, as if we knew not how to
 “ spend our Lives in defence of our Country; and
 “ how many thousands of us have been transported
 “ into other Countries upon this Account, none of
 “ you are insensible of. The *Germans* have by their
 “ Valour thrown off the heavy *Roman* Yoak, though
 “ parted from them only by a River, whereas we are
 “ defended and separated by the main Ocean. The
 “ *Britains* fight in a just Cause, even in defence of their
 “ Country, their Parents, Wives, Children, Liber-
 “ ties, yea their own Lives, the *Romans* only out of
 “ of an aviricious Desire to gain by Rapine what
 “ others have gathered by Labour, to serve their in-
 “ satiable Lusts and Pleasures. And if we *Britain*
 “ did but exert some of that gallant Courage and
 “ Prowess which was found in our Ancestors, when
 “ they compelled *Julius Caesar* to depart the Land
 “ and not shrink or be discouraged at small Losses
 “ we might soon rid our selves of this insulting En-
 “ my; for Fortune always assists the Bold, and the
 “ Gods seem now to take some Pity on the poor *Brit-*
 “ *tains*, by confining our Foes within the Compass of
 “ a narrow Island; let us therefore take the Opportu-
 “ nity offered, and proceed with all speed in our
 “ Business, resolving rather to die manfully in en-
 “ deavouring to regain our Freedom, than to suffer
 “ Death tamely for thus consulting to effect the
 “ same.

This

This warm Oration had such influence upon the People that they concluded to adventure all for their future Security, having been sufficiently provoked by the multiplied Wrongs the *Romans* had offered, and among others, That whereas King *Arviragus* had made *Nero* the Emperor and his two Daughters his Heirs, hoping thereby to secure the Kingdom to his Family, it happened otherwise, for the Land was spoiled and ruined by the *Roman* Captains, and his Queen *Voadicia* beaten and abused by the Soldiers, her Daughters ravished, the Nobles bereft of their Estates, and the King's Friends made Slaves, together with confiscating the Lands of many other chief Men whom *Claudius* had before pardoned, to which was added this Misfortune, that *Seneca* having lent some of the Nobility five hundred thousand Pounds Sterling at high Interest, he now required the whole Sum at once with much Rigour, though he had forced his Money upon them : Likewise the *Roman* Soldiers quartered at *Camolodunum* (now *Maldon* in *Essex*) expelled the *Britains* out of their Houses and Possessions, accounting them their conquered Vassals, yea, the Priests, who served at the Temple built in Honour of *Claudius*, spoiled and destroyed their Neighbour's Goods unpunished. And as in times of general Defection every Accident is reckoned an Encouragement, many strange Signs and Prodiges were reported to happen which incited the *Britains* to proceed ; It being said that the Image of Victory in the Temple of *Camolodunum* fell down, and turned her back upon the *Romans*, as if she had now forsaken them, great and wonderful Noises were heard in the Hall of Justice, with much Laughing, and disturbance in the Theatre, and sometimes woful Weeping, Lamentation, and Howling, when it was certainly known no human Creature was there. The Sea at Spring-Tide appeared like Blood, and the Tide being gone, the Shapes of Mens Bodies were visible on the Sands. Many Women as if bereaved of their Wits, prophesied

cied that some tremendous Desolation was at Hand, which much elevated the *Britains*, and dejected the *Romans*. Whether these Things happened from natural Causes, or by illusion of the Devil, or ill Men, or whether the Almighty would hereby warn the People of approaching Calamities, I shall not determine, only mentioning them as Matters of Fact. But they were chiefly provoked to an Insurrection by the just Complaints of our valiant Heroine Queen *Voadicia*.

And now I am at length arrived to the subject Matter of my History, and have purposely made so large a Prologue ; for though in a Book of the same Volume called *England's Monarchs*, I have given a brief Account of some of these Transactions, yet I had never so proper an Opportunity to enlarge upon Particulars as at this time, wherein I have given a succinct Relation of the Original Inhabitants of these famous Islands, with as much Truth and Authority as Things of so great Antiquity will allow : To proceed,

Queen *Voadicia* made many sensible Remonstrances to the *Britains*, of the unsufferable Wrongs that had been put upon her, and because they found her earnestly bent upon Revenge, and perceiving her inveterate Hatred to the *Romans*, they made use of her Name and Authority with the People, and chose her for their Commander in Chief against their Enemies, and entering into a general Conspiracy, wherein the *Londoners* and *Essexians* were ingaged, they raised an Army of an hundred thousand Men, and without scrupling her Sex, willingly submitted to her Conduct as Captain General ; who ordering a Place to be erected where she might be heard of all, she made a long pertinent Oration to incourage them in this gallant Undertaking ; her tall and comely Person, her severe Countenance and majestick Voice, her Tresses of Hair hanging below her Middle, with her noble Apparel, caused Reverence and Admiration in the Multitude; she wore a massy Chain of Gold about her Neck, and a glorious

Garment

Garment of divers Colours next her, over which was a royal Robe of State, a Spear in her Hand, and a Crown on her Head ; in which Equipage she thus addressed herself to the Army.

“ I doubt not, dear Friends and Companions in Arms, but every one here present is very sensible how much Freedom and Liberty is to be valued before Bondage and Thralldom, but if hitherto any of you have been so deceived by the illusions of the *Romans* as not to perceive much difference, yet I hope that now you have tryed both, your Judgment is better informed, and by the Miseries you have suffered you will acknowledge your Mistake, and recant your former Error ; and if some of you have preferred foreign Power above the Laws and Customs of your own Country, I question not but you now perfectly understand that Poverty with Liberty is much better than Riches to which Servitude is entailed. For what can possibly happen more intolerable to the Nature of Man, than what the *Romans* since their entring this Island have inflicted upon us ? Are we not all deprived of our Lands and Estates ? Do we not till the Ground for their Advantage, and yet do we not pay all kind of Tributes ? yea, our very Carcasses are subject to their Pleasures ; how much better is it then to hazard all thereby to become Free indeed, than under the false Name and Pretext of Liberty to pay continually for the worst of Slaveries ? How much more commendable is it to lose our Lives in defence of our Country, than not to have even our Heads Toll free, but to be daily oppressed and loaden with innumerable Exactions ? But why do I repeat these Things, since they will not suffer Death it self to make us free, for none here is ignorant how much we are forced to pay for those that are dead ; no Nation was ever under such dismal Slavery but that by Death they were always discharged from Bondage, the *Romans* only

“ only make dead Vassals to be still alive to them,
 “ thereby to increase their Gain and Advantage ;
 “ any of us are without Money (as I know not well
 “ how we should get any) then are we robbed of all that
 “ is in our Houses, which are left desolate, and we
 “ our selves remain as dead within them. And how
 “ shall we expect better Usage hereafter, since they al-
 “ ready deal so cruelly with us ; but to speak the
 “ Truth, we our selves are the Authors of our own
 “ Calamities, who at first suffered them to set Foot on
 “ our Island, and did not immediately drive them
 “ back, as we did *Cæsar*, or kill them ere they were
 “ settled, or make them sensible how dangerous it was
 “ to attempt any thing against us, as we sometimes
 “ treated *Augustus* and *Caligula* ; we therefore who
 “ inhabit this Island, which for the Largeness thereof
 “ may be called another World, incompass’d with
 “ the Sea ; we I say, whose Name and Nation have
 “ been for many Ages hid from the most learned and
 “ inquiring Men, are now contemned and despised by
 “ those who aim at nothing but Tyranny and the in-
 “ vading other Mens Rights : Therefore my well-be-
 “ loved Citizens, Friends and Kindred (for so are all
 “ the native *Britains*) let us now, even now, attempt
 “ what we have too long neglected, and while the
 “ remembrance of our ancient Liberty remains with
 “ us, let us unanimously join together, and perform
 “ what becomes People of renowned Valour and Cou-
 “ rage, that we may at length enjoy not the Name
 “ only, but Freedom it self, and thereby leave Ex-
 “ amples of Magnanimity to our Posterity ; for if we
 “ who have been brought up in Freedom should ut-
 “ terly forget our former Felicity, what will become
 “ of our Successors, who will be born and bred
 “ in Thraldom and Misery ? I do not rehearse
 “ these Things to provoke you to dislike of your
 “ present Condition, being fully satisfied you
 “ already sufficiently abhor it, nor to frighten you

with

with vain Fears of what may hereafter come to pass, since nothing is more certain than the Destruction we foresee will happen if things continue in this Posture ; but that I may return you hearty Thanks for your readiness and willingness to engage in this common Cause without any dread of the *Roman* Power ; if you respect their Numbers, they are no greater than yours ; if their Strength, they are no stronger, as appears by your Armour and Weapons, and by the Walls, Ditches, and Trenches you have made to defend your selves, and offend your Foes afar off, according to the Rules of martial Discipline ; therefore we do far exceed them in Force, our Arms are stronger than their stone Walls, and our Targets far less cumbersome and more useful than their heavy Armour, so that if we obtain the Victory our Adversaries must be all our Prisoners, or if we lose the Field our escape will be easy, for we have the Marshes below to hide, and the Hills above to defend our selves against their Fury, who being loaden with their own Arms, will neither be able to pursue us if we fly, nor to escape us if themselves should be defeated, and if at any time they make Sallies upon us out of their Camp, we may follow and take them as Birds in a Net : In all which Things, as they are inferiour to us, so especially are they unable to endure Hunger, Thirst, Cold, and Heat, as we can do : In their Houses and Tents likewise they cannot subsist without their baked Meats, Oyl, and Shadows from the burning Heat of the Sun, if any of these fail them, they either die presently, or else languish and consume with Sicknes, whereas to us *Britains* every Herb and Root is Food, every Juice an Oyl, all Water pleasant, and every shady Tree an House ; besides, no place of Advantage in the Country is unknown to us for our Security, whereas the *Romans* are utterly ignorant where they march ; we can with

“ ease,

“ ease, either cloathed or naked, swim over those deep
 “ Rivers which they with their great Ships are scarce
 “ able to perform ; let us therefore with assurance of
 “ good Success fall upon them couragiously, and make
 “ them understand, that since they are no better than
 “ Hares or Foxes, it will be an unequal Match to in-
 “ gage against Grey-hounds and Wolves.”

At which Words *Voadicia* let slip a Hare she had
 concealed under her Garments, as an Omen to them
 of their good Success, and accordingly all the Peo-
 ple raised loud Shouts of Approbation and Consent to
 what she had declared, resolving unanimously to re-
 venge the Violences offered to so magnanimous and
 worthy a Princess. Then *Voadicia* again commanding
 Silence; proceeded in a Prayer to *Adraсте*, one of the
British Deities, with her Hands elevated to Heaven
 to this purpose

*I give thee Thanks, O Adraсте, and call upon thee the
 worthiest of Women, who dost not reign over the slavish
 Egyptians like Nicotius, nor over their Merchants as
 Simiramis, for these Fables we have lately learnt of the
 Romans ; neither dost thou rule over the People of Rome
 as not long since Messalina and Agrippina did, and
 Nero doth now, who is called a Man, but by his Voice, his
 Harp, and his Woman's Attire, appears of the other Sex; but
 I address my self to thee as the Goddess that governest the
 Britains, who employ themselves not in tilling the Fields
 or mechanick Trades, but in the more noble Art of War
 who have their Wives and Children as well as all other
 Things in common, whereby Women arrive to the same Au-
 dacity and Courage in Battle with Men : Therefore since
 have obtained a Kingdom in so mighty and gallant a Na-
 tion, I beseech thee grant them Conquest and Liberty, and sub-
 due those wicked Men who tyrannize over them, if they
 may be properly called Men, who indulge themselves with
 warm Baths, delicate Fare, hot Wines, sweet Oyls, soft
 Beds, and pleasant Musick, to gratify their outrageous
 Lusts, and who are altogether addicted to Avarice and*

Cruelty

Cruelty, as their Actions have too plainly discovered. Let not, I beseech thee, the Neronian Tyranny any more prevail against me, or rather against thee, but make those submit to thee, whose heavy Oppressions upon thy People thou hast so long been sensible of, and be thou our Protector and Defender; O most noble Lady, we humbly beseech thee.

Having concluded her Prayer, she proceeds with all Alacrity against her Enemies, who were that time without a Commander, *Paulinus* being then confined in the Isle of *Anglesey*, as hath been said; the *Romans* in Garrison at *Camoludunum* sent for more Aid to *Caius* the Treasurer, who could furnish them only with two hundred ill armed Men; the City was not fortified either with Ditch or Rampart, they being perswaded by those in the Conspiracy that the able Youth within were a sufficient Defence, so that not suspecting any Assault, the *Britains* easily overthrew all before them, entering and burning the City, and slaying all they met with, the *Romans* being so amazed at the mighty Force of the *Britains* that they made very weak Resistance, so that in two Days the Place was won, and every Soul within it slain; the *Britains* encouraged with this first Success, went to encounter *Petus* with the ninth Legion, whom they soon vanquished, killing all the Foot, *Petus* with the Horse narrowly escaping back into the Trenches: *Caius* the Treasurer affrighted with this Overthrow, and sensible of the hatred of the *Britains* toward him, who by his Covetousness had occasioned all these Mischiefs, fled over to *France*; but *Paulinus* advertized of all, with much Courage broke through his Enemies, and marched toward *London*, where at that time were few *Romans*, it being full of Merchants and Merchandize; when considering the Weakness of his Forces, and the Fate of *Petus*, he concluded not to venture all for recovering one Town, and therefore retired into Places of safety, nothing moved with the Prayers and Tears of his Countrymen who craved succour from him.

After

After this, *Verolanium*, a famous Roman City ne
St. Albans, ran the same Fate, being utterly destroyed
 by the *Britains*, who leaving the Castles and strong
 Forts unassaulted, pursued their Victory by plund
 ring all the *Romans* in the open Country, using the
 Conquest with so much Cruelty that it is recorded the
 slew above seventy thousand *Romans*, carrying Fire
 Gibbets, and other Instruments of Revenge where
 ever they went, sparing neither Age nor Sex; for
 noble Ladies they hanged up naked, cutting off the
 Duggs, and forcing them into their Mouths, that
 they might seem to feed on them, and others were imp
 led upon Stakes, with all manner of Barbarities that
 People bereaved of their Liberties could invent for
 Revenge upon their Oppressors. At the same time
 feasting and sacrificing to *Andates* the Goddess of Vi
 tory in the the Roman Temples.

Mean while *Paulinus* having received a Supply
 ten thousand Soldiers, and finding a scarcity in his
 Camp, resolved to give the Enemy battle, choosing a
 advantageous Place very narrow, and backed by a thick
 Wood; the *Britains* confident in their Multitude and
 good Fortune, resolved to engage them though at dis
 advantage, and Queen *Voadica* conducting them, the
 other Ladies being placed in Chariots to see the Fight
 she with her Daughters mounted in a lofty Chariot
 through the armed Bands, encouraging the Soldiers
 divers Countries to fight valiantly, though under
 a Woman's Command, it being the Custom of the *Br
 tains* to make no distinction of Sexes, and that it
 came not now among them as a Person of high Birth
 and Nobility to fight for her Kingdom, but as one equal
 with themselves, who sought to regain their Freedom
 and to revenge her self on her Enemies for scourging
 her like a Vagabond, and deflowering her Daughters
 whose Lasciviousness was insupportable, having whipped
 her an ancient Lady stark naked to satisfy their Malice
 and ravished her Daughters to cool their filthy Lust.

(saith she) The Gods are at Hand to take just Vengeance on their Villanies ; the Legion which presumed to encounter us is destroy'd, the rest are fled into their strong holds, unable to endure the Noise of our Multitudes : If therefore seriously consider what moved you to engage in this War, you will certainly resolve within your selves either to die with Honour in Battle, or to vanquish your implacable Adversaries ; for I, though a Woman, have made this Resolution, rather than to be ever again brought into bondage.

Paulinus was not wanting to incourage his Soldiers by telling them, There were more Women than Men in the British Army, and many of them being without Armour, and unskilled in Discipline, would never endure the Force of the Romans who had so oft put them to flight, and though their Number were small, yet would the Glory be the greater to vanquish so vast a Multitude with so few Hands, and that they ought not to regard the Spoil till they had assured the Victory, which would then be certainly their own to divide at Pleasure. The Romans much incouraged by this Oration, the onset was given in those Streights much to their advantage, who were but a handful in comparison of their Enemies ; the Fight at first was very obstinate and bloody, but the Britains unable to relieve each other, or encompass the Romans with their Numbers in that narrow Place, or to sustain the Violence of their blows, were constrained to retreat in disorder, and in a short time were utterly discomfited. There were slain of the Britains that Day near fourscore Thousand, as Tacitus writes, for the Streights being stopped by their own Chariots the Britains could not easily escape, and the Romans were so bent upon Revenge that they spared none in the heat of the Battle, though they afterward took many Prisoners. There died of the Romans in this memorable Battle not above four hundred, and many wounded ; those that escaped would have recruited and fought a second time, when Queen Maccia, who had made her escape, after she had shewed

shewed all the Courage of a gallant Commander, and had made such a notable, though unsuccessful Attempt for redeeming her Country from Bondage, doubting she might at one time or other fall into the Hands of her Enemies (like another *Lucretia*) fell upon her own Sword and died. This happened in the seventy third Year from our Saviour's Birth.

After this several other *Roman* Emperors commanded here, as *Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerva, Trajan, Adrian, Antoninus, Commodus, Pertinax, Didius, Severus, Caracalla, Macrinus, Heliogabalus*, and others, *Theodosius* being the last that had Power in *Britain* in 423, when the *Goths*, who had served under the *Romans* twenty Years, being disobliged rose against them, and caused dreadful Devastations in the Empire, forcing them to leave their Conquests, after they had commanded here 500 Years, when they took their last Farewel, but had levied so many Soldiers from hence for foreign Countries that the Land was almost unpeopled, so that the *Britains* were at length obliged to call in the *Saxons* against their new Enemies the *Picts*, and having overcome them, they themselves finally made a compleat Conquest of the whole Country, except *Wales*, whither the *Britains* fled for safety and continue there to this Day.

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*The History of Mariamne, the Wife
of King Herod.*



HEROD, a furious Monster made of Blood,
Who boldly God and Nature's Laws withstood,
Neither with Virtue, nor with Grace indu'd,
Of Visage hideous, and of Manners rude ;
Whom the beauteous Mariamne was
Chaste and loyal Wife : But yet alas !
That us'd Tyranny and foul Debate,
As well in Love as in his royal State ;
His virtuous Queen did from the Earth remove
To seat her in a higher State above.
Who lives thus bravely, and thus leaveth Breath,
Takes of a dying Life a living Death.

About

ABOUT fifty Years before the Birth of our Saviour, the Kingdom of *Judea*, which had continued through many Vicissitudes from the Time of King *David* almost a thousand Years, was brought into great Distractions by the Discord between two Brothers. The chief Rulers over the *Jews*, who had for many Years contented themselves with the Title of Governors or High-Priests, now aspire the Name of Kings among whom *Hyrcanus* reigned, a good Man, but a bad King, who had Honesty and Innocence, but not sufficient Prudence nor Courage to manage so great a Charge ; he being sensible of his own Weakness, freely resigned the Kingdom to his Brother *Aristobulus*, valiant and stout, though unsuccessful Prince ; at which time *Antipater*, the Father of *Herod*, an *Idumean* being a wealthy designing Person, resolved to take the Opportunity of these Concessions in the State to advance himself to the Throne, but found it would be very difficult to attain his Ends whilst the courageous *Aristobulus* bore Sway ; he therefore sows seditious Seeds of revolt among the People, intimating, “ That they had done very ill in removing so good a Prince “ and suffering him to be dethroned to promote another who was of so turbulent and violent a Spirit “ that they should soon find his ill Management of Affairs would occasion much desolation in *Palestine* “ but however it was not yet too late to prevent the threatened Mischiefs, if they would return to their Loyalty and Duty, and again restore *Hyrcanus* to the Government, whose Modesty in declining Advancement made him appear most worthy of having it bestowed upon him.”

The common People not reaching the Depth of *Antipater*’s Designs (who if he could again advance *Hyrcanus* did not question, but by the facility of his Nature he might bring all into his Power, and raise up a Monarchy to himself and Heirs) began to give Ear to his Remonstrances, especially those that loved Change, and

come out of a sense of Justice ; *Antipater* having thus begun, resolved to prosecute the Business to the utmost, endeavouring to gain the good Opinion of *Hyr- canus* by all manner of observances, and pretences of friendship, which at length prevailed so much upon his easy Temper, that *Hyr- canus* resigned himself and his Affairs absolutely to his Conduct ; whereupon *Antipater* proceeded to represent to him his great Mischance in suffering the Kingdom to be taken from him, and earnestly perswaded him to endeavour to resume it ; but found this Motion received very cold Entertainment from *Hyr- canus*, who objected the breach of his Oath, whereby he had absolutely renounced the Sovereignty, and his Inability to regain it with Force ; the first, *Antipater* replied, *That the Matter of the Oath was illegal, and thereby void in it self* ; and to the second, *That he would supply him with Arabians who would enable him to recover his Right.*" By such Discouragements he at length gained him, especially by instilling Doubts into his Mind that *Aristobulus* designed to take away his Life, so that *Antipater* having ingaged *Antipater* as an Arabian King in the Quarrel, he comes into Judea with a great Army, ruining all before him, and at length driving *Aristobulus* into Jerusalem, which he besieged ; at which very time the Romans, ambitious of enlarging their already immense Dominions, sent Pompey the Great into Syria, whose Forces so far surmounted the Arabians that they durst not stand before them, but were scattered as Chaff before the Wind, and the whole Country soon reduced to their Obedience. The two Brothers both plead their Cause at the Feet of Pompey, who seemed more inclined to *Aristobulus*, he being prepossessed his Mind by a noble Present of a Golden Vine, accounted one of the greatest Rarities of the World, and other rich Gifts. *Antipater* perceiving which way Things tended, and seeing his Projects would miscarry, endeavoured to use all kind of Aspersions and Misrepresentations to

render *Aristobulus* odious and suspected by the *Romans*; who penetrating into his Designs was so enraged that he desperately engaged against the Strength of that mighty Empire, but soon found the Match very unequal, *Aristobulus* himself was taken Prisoner and laid in Fetters, and with his 2 Sons and 2 Daughters carried to *Rome* to heighten the Glory of *Pompey's* Triumph, and *Jerusalem* is brought under Tribute, and *Hyrcanus* (late King) now constituted High Priest, but the chief Authority given to *Antipater*, who in his Name managed all Affairs, and at length being sensible of the Weakness of the High Priest, and his own Strength, he makes his eldest Son *Phaselus* Governour of *Jerusalem*, and *Herod* his youngest Tetrarch of *Galilee*.

After his Death the two Brothers endeavour equally to obtain the Favour of *Hyrcanus*, making him own what either of them had done; yet *Herod* seemed to be of the most aspiring Humour, who being as politic and intriguing as his Father, gained much Interest among the *Romans* by all manner of Submission and Services, thereby hoping at length to obtain the Kingdom, which yet seemed at a great distance from him, his elder Brother being alive, and ruling the greater Part of *Judea*; and *Aristobulus*, who was in Chains at *Rome*, having likewise two Sons, the eldest named *Alexander*, Father to our excellent *Mariamne*, and *Antigonus* the youngest; *Alexander* who succeeded his Father in Misfortune getting some Forces together attempted the recovering his Country, but was soon suppressed by the *Romans* who assisted *Herod*, and by their Order beheaded; *Antigonus* and his Father *Aristobulus* escaping from *Rome* fled to the *Parthians*, who engaged to re-establish him in the Kingdom, and came upon *Herod* so suddenly and with so much Fury, tho' *Hyrcanus* and *Phaselus* were joined with him, that they discomfited *Herod's* Army, and had almost surprized his Person; which so much astonished him that he was ready to have fallen upon his own Sword. *Phaselus* his Brother un-

to bear so strange a Change of Fortune, beat out
Brains against the side of a Rock, and *Hyrcanus*
the cruel Command of *Antigonus* had his Ears cut
being thereby made for ever incapable of the Office
High Priest.

Herod being a little recovered from his Amazement,
resolved still to throw himself upon the assistance of
Romans, imploring their Help, and representing
Mischiefs committed by *Antigonus*, and with all
manner of Arts so far insinuated himself into their
favour, that he is declared King of *Judea*, and *Antigo-*
nus at the same time proclaimed an utter Enemy to the
King, who being taken by *Mark Anthony* was be-
headed at *Antioch*, and *Herod* thereby secured in the
throne. *Hyrcanus* being carried Captive to the *Parthi-*
ans, he there continued peaceably, little moved with
the horrible Changes he had met with; however
he was much respected by the *Jews* that fled thither
for Security from their own Country, who gave him
great Reverence as if he were still their King, tho'
in Captivity in a strange Land; *Herod* hearing of
this and fearing the Consequence, sends great Gifts and
best Letters to the *Parthian* King, beseeching him
to send home *Hyrcanus* his Father and Benefactor, [that
he might share the Sceptre with him, and have the
support of so faithful a Friend and Councillor; the
King of *Persia* sensible what Interest *Herod* had with
Romans, gave *Hyrcanus* leave to go whether he plea-
sed, who resolved to return to *Jerusalem*, though dis-
suaded by his most faithful Friends, and was there
received with much seeming Kindness by *Herod*, who
now all the Royal Family of *Judea* in his own
power.

Alexandra, the Daughter of *Hyrcanus*, a Woman of
superior Spirit, was Wife to *Alexander* aforemen-
tioned, by whom she had two Children, *Aristobulus* and
Helanice. This Daughter was reckoned one of the
best Beauties in the World, and admired by many

neighbour Princes, and therefore could hardly escape the observation of *Herod*, who required her in Marriage of her Grandfather and Mother ; who having neither Courage nor Power to deny, and hoping she might incline him to be kind to the Royal Blood, gave her to him for a Wife. — Though she herself was sensible that she was hereby delivered into the Power of the Lyon, who might seem to take delight in her Beauty, but would at length destroy her, yet preferring Obedience to her Parents before her own Safety, she seemed contented with their Determination. But though this Marriage might seem somewhat to fortify his Title to the Kingdom, yet *Herod* was unquiet while so many others appeared to have more Right thereto, and already shewed his disaffection to these his new Allies ; for *Hyrchanus* being incapable of holding the High Priesthood, because of his deformity in the loss of his Ears, all Mens Eyes were upon *Aristobulus*, Brother to *Mariamne*, a Person of excellent Hopes, and brought up in the Court, whereby he was accomplished for this great Office ; but *Herod* doubting he had already too much Favour with the People, designed to prefer another Jew named *Ananel*, whom he had found beyond *Euphrates* ; *Mariamne* perceiving by this her Family was affronted, and what an Indignity would be for her Brother to be deprived of that Honour which by Nature and Kindred he seemed designed for, being of a generous Mind, addressed herself to *Herod*, telling him, That her Brother was the only Hope of her House, which yet was so decayed that he had no Person to be suspected of attempting the Crown ; if he would bestow the High-Priest's Office on him, he would make his Creature, who was yet so Young that any Impression might be made upon him ; and that this Act would engage him in the Affections of his Subjects to be so kind to her Grandson of *Hyrchanus's*, whose Virtue they had already admired. *Herod* was perswaded by these pressing Reasons from so sweet a Tongue, and constituted yet

Aristobulus High-Priest, dismissing *Ananel*, who at present did officiate; *Alexandra* the Mother was so transported at the News that she wept for Joy, and freely declared to *Herod*, That she was ambitious of no more advancement for her Son, and did absolutely renounce all pretensions to the Kingdom, and could now dye very well satisfied, since she was so happy to see her Daughter a Queen, and her Son High-Priest.

At the Feast of Tabernacles *Aristobulus* then but 17 years old entred into his Office, and was much revered by the Jews, who had a great Opinion that he would equal if not exceed his Predecessors. They remembered that his Grandfather *Hyrcanus* was but like a statue, and *Aristobulus* was carried in Chains to Rome like a Gally-slave, and his Father *Alexander* and Uncle *Antigonus* had lost their Lives by opposing foreign Servitude, and hoped that this young Prince, who had escaped so many Shipwrecks, was reserved for some notable Service to his Country; *Herod*, whose Jealousy never slept, observing with what Affection the People received him, caused Spies to be set upon him, his Sister, and Mother, so that they could not stir out of the Palace but he had notice of it; *Mariamne* was so secret as not to discover much Resentment at this unkind Usage, but her Mother *Alexandra* not enduring his Royal Confinement, resolved to endeavour her freedom, and therefore writes to *Cleopatra* the renowned Queen of Egypt, who upon many Accounts had an Aversion to *Herod*, complaining of the Calamities she suffered from him, and intreating her assistance in order to their deliverance, or that she would afford them a secure retreat into her Kingdom till the Storm of *Herod's* Jealousies was over-blown.

Cleopatra invited her to come with all speed into Egypt with her Son, and that she should think it her glory to be instrumental in serving so great a Princess, whereupon she resolved secretly to depart with *Aristobulus* her Son, not daring to impart the Secret to her

Daughter *Mariamne*, least the Tenderness of her Nature should divert her from so perillous an Attempt. She then caused two Coffins to be made, in which contrived herself and Son should be carried out in Night, and put into a Bark prepared for that purpose, which should instantly sail into *Egypt*; but on her Servants discovering the Design to *Herod*, he took no notice thereof till it was put in Execution, then seizing the Coffins surprized them both, yet seemed not much concerned, but pretended to pardon her of the Greatness of his Spirit, though the chief Cause was the fear of disobliging *Cleopatra*, whom he would highly resent it; however he inwardly resolved to make away *Aristobulus* after some time, it might not be suspected to be any Act of Revenge on him.

When the Feast was over, *Herod* went to *Jerusalem* where he was entertained at the House of *Alexandra* and feigned to have buried all past Actions in Oblivion, entertaining *Aristobulus* with much endearment and playing like a young Man with him at several Sports, wherewith they exercised themselves so that being all in a great Heat, they concluded to throw their Bodies in the adjoining River, which was shaded with Trees and pleasant Arbours; *Aristobulus* by the Perswasions of *Herod* went in likewise, when his Confederates, whom he had hired to commit the Murder, came toward him, and pretending to hold him in Sport under Water, they never left him till he was stifled therein.

The News coming to *Jerusalem*, the whole City drowned in Tears, and the Women made woful lamentations over the dead Body, and all thought themselves concerned in this publick Loss, but especially *Alexandra* the Mother, who was enraged at this speakable Mischief, especially since she was so how treacherously he was destroyed; yet durst not discover her Knowledge, lest it should prevent her

venge. *Mariamne*, who suffered in the Sorrows of her Mother, had not the least share in this deplorable Misfortune, especially in the Death of a Brother whom she loved as her own Life, and though endued with extraordinary Patience and Discretion, could now hardly resist the impetuous Violence of her Passion; and approaching the Corps of her Brother, *I have now nothing left in this World, says she, either to fear or hope; be for whom I feared and for whom I hoped being now by a secret Providence of Heaven taken from me, to whose Will I desire entirely to resign myself in all things, resolving for the future to wean my Soul from all temporal Felicities, and place my Affections upon more divine and sublime Objects.*

Herod endeavoured to make it appear by his external Behaviour, and the magnificence of his Funeral, whereat he shed many Tears, that he was no way necessary to his Death, though *Alexandra* who knew the Truth of the Business was the more enraged thereat, and resolved to bring speedy Vengeance on his Head for the same, and therefore sent *Cleopatra* a full Account of the whole Matter, and incited her by all Means to assist her, who having long desired occasion against *Herod*, enjoined *Mark Anthony* the Roman General and her Lover to call him to account for his Villanies, who having obtained the Kingdom without any just Title imbrued his Hands in the Blood of the Royal Family; *Mark Anthony* disliking this cruel Act, sent for *Herod* to appear and answer the Accusations laid against him, who not daring to deny, though he much feared *Cleopatra's* violent Prosecution, went to *Anthony*, committing the Government of his Kingdom in his Absence to his Uncle *Joseph*, with secret Orders, That if any Mischief should happen to him and prevent his return, he should put *Mariamne* to Death, for whom he had such an extravagant Passion that he was either jealous or envious that any should enjoy her even after his Decease.

When *Herod* was gone, *Joseph* was very conversant

with *Mariamne*, both upon Account of publick Affairs, and for his own private Divertisement, wherein he often discours'd of the extraordinary Passion *Herod* had for her, whom he valued above all the World. *Alexandra* the Mother seemed to laugh and slight these pretended Kindnesses of *Herod* to her Daughter, judging them not real but upon design, when *Joseph* being earnest to confirm the Truth of his Assertions, unadvisedly replied, "That nothing could be a greater Evidence
 " of his ardent Love for her than that he could neither
 " live nor die without her, since if he should miscarry in his Journey, he had commanded him to put her
 " to Death, to accompany him into the other World.

The Ladies were much scandalized at this kind of Passion, and considered it not as a Demonstration of *Herod's* good Will to her, but rather a manifestation of his sanguinary and malicious Nature, who at his Death would have her perish with him. At this time there was a Report raised by *Herod's* Enemies in *Jerusalem*, that *M. Anthony* had inflicted so great Torments upon him that he died under them; whereupon all his Court were much disturbed, and especially the Ladies, so that *Alexandra* perswaded *Joseph* to remove from Court, and secure themselves under the Protection of the Roman Legion (who were at that time quartered about the City under the Command of *Julius* the Tribune) where they might be safe, if any Mischief should happen in the King's House, and have the *Romans* assistance, and that afterward if *Mark Anthony* did but see her Daughter *Mariamne*, he would be so taken with her Beauty that she might obtain all things at his Hands, and no doubt he would restore her to her Kingdom and Royal Dignity. While they were thus consulting there came Letters from *Herod* of his sudden Return, who coming into the Presence of *Mark Anthony* obtained so much Favour by the rich Presents he made him, that the Matter being suddenly heard it was soon determined in his Favour and *Anthony* fully appeased and satisfied, though it were

little pleasing to *Cleopatra*, to whom *Anthony* pleaded, "That there was no Reason a King should be accountable for what he did in his own Kingdom, since he would thereby cease to be a King, who with that Dignity had all other regal Power and Authority given to him." *Herod* at length returned with large Testimonials of the Favour of *Mark Anthony*, who entertained him with much Kindness in several publick Feasts and Assemblies; *Cleopatra* likewise renounced her Pretensions to *Judea*, having received of *Mark Anthony*, *Calosyria* instead of it.

Upon his arrival his Mother and Sister *Salome*, the Wife of *Joseph*, gave him a full Account of the Inter-tions of *Alexandra* and her Friends, accusing also her Husband *Joseph* of too much Intimacy with *Mariamne*, (who it seems had once objected to them the Meanness of their Birth.) *Herod* was much disturbed at the News, but however the inflamed Affection he bore toward *Mariamne* restrained him from that Violence which his Rage and Jealousy suggested to him, and therefore examining her strictly what secret Familiarity had passed between her and *Joseph*, she by many solemn Oaths and Protestations, with all manner of Allegations of her Innocency, so far appeased him that he was fully satisfied she had sufficiently cleared her self from all those Slanders raised against her, so that he gave her a thousand Thanks for her conjugal Fidelity and Affection to him, and openly declared the great Esteem and Love he had for her; at length, as it often happens among Lovers, both fell into Tears and imbraced each other with a most endearing Passion; whereupon *Mariamne* said covertly to him, *It is no great Sign of such unfeigned Love, that thou wast so unkind to give command if any Ill should happen to thee should instantly be put to Death, who had never in the least offended thee; neither is it any great Argument of Love to a Wife to desire her company in another World.*

Herod seemed Thunder-struck with these Words, and fell into such a monstrous Rage that he cried out, and tore his Hair with the greatest Fury imaginable, saying, "He had now very evident Proof that *Joseph* had committed Adultery with her, since he would never have discovered what he had so strictly enjoined him to keep secret, unless they had put great Confidence in each other, and that there were much Intimacy between them;" and in this furious Jealousy he could hardly refrain from killing his Wife, yet his former Love at length returning, he forbore, though with much inward Trouble and Emotion; however he ordered *Joseph* to be instantly put to Death without Tryal or Justification, and committed *Alexandra*, the Author of all these Troubles, close Prisoner.

After this, *Aretes* the Arabian King refusing to pay *Herod* his accustomed Tribute, he pretends to make War against him, and coming suddenly upon the *Arabians* was in great probability of obtaining the Conquest, when *Athenio*, who then commanded some of *Cleopatra's* Forces in those Parts, bearing a secret Grudge to *Herod*, stood ready to observe the Event of the Battle, resolving not to meddle if the *Arabians* overcame, but they having the worst, he sent them a fresh Supply, who snatched the Victory out of the Hands of the *Jews*, and made a great slaughter among them, so that they were wholly discomfited; though *Herod* with some Recruits made divers successful Inroads afterwards into *Arabia*, and prevailed notably against them; whereat being much elevated his Joy was soon checked by the Death of *Mark Anthony* his Patron, who was slain by *Augustus Caesar* in the Battle of *Actium*, and his Army wholly overthrown; whereupon *Herod* was much dismayed, not doubting but he should be severely treated for entertaining so strict a Friendship and Alliance with him as he had hitherto done; his Friends and Enemies judged him a lost Man

yet having escaped so many Dangers he resolves not to despair, but to find out *Cæsar* then at *Rhodes*, and prostrate himself before him, but was loth to undertake this Voyage while *Hyrchanus* the only Remainder of the royal Line was alive, and his own Friends gave a seeming Pretence to him to effect his wicked Purpose.

For *Hyrchanus* being of a very mild Temper, was unwilling all his Life time to intermeddle in State-Affairs, but *Alexandra* his Daughter, a proud aspiring Woman, solicited him continually no longer to suffer *Herod's* Tyranny, who was the Plague of their Family, but to endeavour to resettle himself in the Kingdom ; which Motion he at first absolutely refused, but by her continual Importunity was at length prevailed upon by her Advice to send to the Governour of *Arabia* to assist him with some Horsemen to make his escape from *Jerusalem* : These Letters being intercepted and brought to *Herod*, he commanded *Hyrchanus* to be presently put to Death ; after which *Alexandra* and *Mariamne* were more closely confined than before, yet the Daughter endeavoured to sweeten the Discontents of the Mother, though she herself received no Comfort but from Heaven, and thus discours'd with herself ; " How unhappy am I above all Women ; from the time the Diadem was placed on my Head, I have felt nothing but Thorns, and royal Dignity hath been to me royal Slavery ; but since I can find no Consolation here, I must expect it in another Place, to which I care not how soon I remove."

Hyrchanus being thus dispatched, the bloody *Herod* addresseth himself with more Satisfaction to his Journey to *Cæsar*, and committed *Alexandra* and his Wife close Prisoners in the Castle of *Alexandrium*, to the Custody of *Sobemus* the *Itruvian*, giving him strict Order that if any sinister Hap beset him he should kill them both, and endeavour to the utmost to retain the Kingdom in his Family. Here these poor Ladies were detained in a continual expectation of Death, and every

Visit the Goaler made them, expected he came to fetch them to Execution, but at length *Sokemus* growing more familiar with his royal Prisoners, *Mariamne* presumed to ask him what News there was abroad, adding, "That though they were now in this deplorable Condition, yet she did not doubt but that the Storm would blow over, and we (says she) may be able to reward your Kindness; therefore pray tell us why *Herod* has lockt us up here, and how his Affairs stand." *Sokemus* wonderfully surprized at these Words, knew not what return to make; but at length overcame by their repeated Intreaties, he gave a full Account of his Commission; "Well then, said the poor Princess, we must dye whatever happens, where-ever I turn me I behold the Image of Death, with which I now begin to be well acquainted."

Herod all stained with Blood, was now imbarqued in his Voyage to *Cesar*, and being admitted into his Presence freely declared what Service he had done to *Mark Anthony*, promising no less Duty and Service to him if he might be received into his Favour; *Cesar* observing the Resolution wherewith he made his Defence, was inclined to imbrace his Friendship, and setting the Diadem on his Head exhorted him to be as faithful to him as he had been to *Anthony*; *Herod* overjoyed at this royal Bounty, attended *Cesar* toward *Egypt*, and entertained his Army by the way with all kind of Provisions, and having presented him with eight hundred Talents for his many Favours, returned to his own Kingdom, where he found *Alexandra* and *Mariamne* much discontented, especially his Wife, who could see no End of her Miseries; and going to Visit and give her an Account of his exalted Fortune, she instead of receiving Satisfaction therein burst forth into a flood of Tears, which so disconted *Herod* that he entered into new Jealousies, and was confirmed in his Mind that she had an utter Hatred and Aversion to him, so that he was even distracted between Love and Re-

venge

venge ; when at the same time his Sister *Salome*, and her Mother, having notice of his disturbance, resolved to take this Opportunity to ruin her, and endeavoured to whet his Anger by many vile Slanders raised against her, which he seemed willing to hear, yet had not the Heart to attempt any thing against his Wife, who was both chaste and faithful to him ; but not able to bear the many Injuries she imagined were offered her, presumed so much upon the entire Affection he bore toward her, as sometimes publickly to reproach him with his Crimes.

It happened one Day that the King having withdrawn into his Banqueting-Room sent for *Mariamne*, whom he entertained with all kind of Pleasantness and Dalliance, but found her very averse to his Humour, neither would she accept of his Addresses, but told him severely of his Cruelty to her Father and Brother ; wherewith *Herod* extreamly moved was ready to strike her, when *Salome* his Sister hearing a Noise within, sent the Butler (whom she had hired falsely to accuse *Mariamne*) into the Room, commanding him to tell the King, *That his Wife had prepared a Drink to excite and quicken him to Love ; and if he found him disturbed at it, and should enquire the Meaning, to tell him boldly, That Mariamne having prepared a Cup of Poyson for his Majesty, had been tempting him to present it : Having delivered this Message, Herod was much troubled, and caused one of Mariamne's most faithful Servants to be tortured and examined concerning the Poyson, judging it could not be undertaken without his Knowledge ; he in the midst of Torments confessed nothing about the Poysoning, but told the King, That the Aversion Mariamne discovered toward him proceeded from what Sohemus had revealed to her. He had scarce uttered these Words, when Herod cried out aloud, That if Sohemus, who had hitherto been so faithful to him and his Kingdom, had declared his secret Orders to Mariamne, it was a clear Evidence of a criminal Familiarity between them ;*

them ; and therefore commanded him to be instantly seized, and put to Death.

He then resolved to bring his Wife to a publick Tryal, always endeavouring to procure some Colour of Justice for hiding his most exorbitant Actions, and assembling his most intimate Friends, who with Horror and Silence expected the conclusion of this Tragedy, he brings forth the courageous *Mariamne*, who armed with invincible Constancy was little concerned, against whom the Monster belches out this Accusation.

“ Dear Friends, it hath pleased the Almighty to
 “ counterballance the Prosperity he hath given me by
 “ many piercing Misfortunes ; and I, who have esca-
 “ ped so many Dangers, and found safety in such great
 “ Winds and Tempests, have now met with the most
 “ deplorable Storms in my own House ; You are all
 “ very sensible how tenderly I have cherished the Fa-
 “ mily of *Hyrcaus* even in the greatest Calamities,
 “ and yet I have taken into my Bosom a Serpent in-
 “ stead of a Dove, by whom I have been often stung,
 “ but have as oft by Patience cured my self ; yet I
 “ am not so unsensible that no Injuries will penetrate
 “ me, and therefore being provoked by new Wrongs
 “ I can no longer suffer them : Behold the Queen my
 “ Wife, who (following her Mother’s Example) is
 “ always studying to disquiet and hinder my Repose.
 “ For after my return from so perillous a Voyage,
 “ when I brought her the happy News of my Success,
 “ she received me and my Intelligence with the greatest
 “ Scorn and Disdain, and denied me those Favours
 “ which I had right to demand, and she ought not to
 “ have refused to a Husband, and not content here-
 “ with, she proceeded to contrive bloody Designs a-
 “ gainst me, endeavouring to have suborned one of
 “ my own Servants to poyson me : Thus I who re-
 “ turned with my Head crowned with Laurel, am
 “ made the Mark of the Malice and Treachery of a
 “ Woman

"Woman whom I can neither reclaim by Love nor Gifts, no more than if she were a Lyonsess; judge ye therefore whether it is not time for me to secure myself from so implacable a Creature, who can never be safe so long as she lives."

Mariamne knowing it in vain to defend her self (though she was altogether innocent of the Charge laid against her) being sensible his violent Nature would not be contradicted, made little reply, only as to the Business of Poysoning she appealed to all the Assembly, whether there were any Probability of it, since she was always more afraid of Herod's Love than Hatred: But however she declared, "That her Life was a Burden to her, having had little Comfort in it, and much less in the Court, wherein she never enjoyed the least Contentment, and that if false Testimonies must make her Guilty none were safe, it being very easy thereby to remove any who should be thought troublesome, and though her Husband did deprive her of her Head, yet it was not in his Power to bereave her of the Reputation of a Princess of Honour, which descended to her from her Ancestors, and which she would carry to her Grave."

There were none found bold enough to plead the Cause of this Innocent, or to endeavour to mollify Herod's Passion, but on the contrary all seemed to approve of his Resolution: Yet this bloody Man began to startle when he thought seriously of being deprived of so sweet a Companion, and commanded her only to Custody; but his Sister, the enraged Salome, continually alledged the danger of some Sedition if he should keep her alive in Prison, so that at length he spake these bloody Words, *Let her be taken away*: Whereupon instantly an Officer was dispatched to her with this Message, *As the King commands that you shall presently die*: She without any Emotion replied, *Let us then go, my Friend, it cannot be more pleasing to Herod*

than it is welcome to me. And to crown her Patience, *Alexandra* her own Mother, and the Companion of her Imprisonment, fearing the like Usage from *Herod*, and hoping to free herself from the Suspicion of being concerned with her Daughter in those Crimes whereof *Mariamne* was accused, went out to meet her going to Execution, and very undecently laying aside her former Magnanimity, reproached this dying Innocent, crying out, *She was a wicked and ungrateful Woman to her Husband, and well deserved the Punishment she was going to suffer for her vile Attempt, and her Ingratitude to so loving and gracious a Prince*; yea, proceeded so far in her Rage, that she would have dragged her on the Pavement by the Hair of the Head had not the People prevented her, who all condemned her shameful Hypocrisy. *Mariamne* took little Notice of these horrid Indignities, only mildly answered, *Mother, let my Soul depart in Peace, which is already upon my Lips, and trouble not the repose of my Death*. Then passing on with a generous Silence, and invincible Courage and Unconcern to the Place of Execution, she there put an End to all her Sorrows (by having her Head divided from her Body) which then began in the Spectators, whose Eyes were full of Tears, and their Hearts of Grief, to observe so much Nobility, Virtue, Constancy, and admirable Beauty, sacrificed to the Jealousy of a cruel Tyrant; who after her Death became more powerfully inflamed in his Affections toward her, so that he would not believe she was dead, often calling for her as if alive; but at length recovered from this strange Distraction, his Grief for her Death exceeded his Rage when Living, wherewith he was so overwhelmed that the Plays and Entertainments which he provided to divert his Thoughts profited him nothing; and a Plague happening soon after in the City, he interpreted it as a just Judgment of God for the unjust Death of his Queen. Her unnatural Mother having again

again attempted something against *Herod*, was put to Death. Her two Sons, when they grew up and understood this impious Act of their Father, accounted him their mortal Enemy, whom he at length caused to be strangled; so that *Cesar* hearing of it, said, *He had rather be Herod's Swine than his Son*; because the *Jews* will not kill nor eat Swine. This is that wicked King *Herod* of whom we read in the holy Scriptures, in whose Reign our blessed Saviour was born, and who executed that merciless Butchery upon the innocent Infants of *Bethlehem*, and committed many other horrible Massacres, for which at length the Hand of God seized upon him by an horrible Disease, being visited with a vehement Pain and Ague, with an intolerable Itch over his whole Body; the Chollick daily tormented him; his Feet and Belly were swoln with the Dropsy; his Privities putrified and bred Worms; he had great difficulty of Breathing, and a violent Cough; was almost famished with Hunger, yet could not eat: All which terrible Afflictions made him weary of his Life, calling for a Knife to cut his Throat, and five Days after died miserably, having reigned 37 Years.

*The History of Clotilda, Queen
of France.*



THIS virtuous Queen, by her true Zeal, did cause
Renowned Clovis to imbrace Christ's Laws,
Who all his Pagan vain Idolatry
Did quite renounce and utterly defy.
And after by Heaven's mighty Help and Aid,
His fiercest Enemies his Power obey'd:
And Clovis, by his Strength and Policy,
Was Founder of the Gallick Monarchy.
Clotilda earthly Glory did despise,
And only true Religion doth prize;
Which to promote she spar'd no Cost nor Pains,
Fully assur'd of everlasting Gains.

Clotilda

CLOVIS, the Husband of our worthy Heroine, was K. of *France* in the Year of our Lord 485, and had scarce arrived to fifteen when he was seated on the royal Throne, a Prince of growing Hopes, born to build up that great Monarchy whereof his Predecessors had laid the Foundation, having the Honour to be the first King who received the Christian Religion, which was the choicest Jewel in his Crown. *France* was at that time divided into several petty Royalties, to which great Privileges were annexed, yet acknowledging *Clovis* to be their Sovereign. But this being little more than having the Name and Title of King, *Clovis* resolved if possible to become absolute Master of this goodly Country; to obtain which, he begins with the weakest and most obnoxious, whereby he at length attained his End, getting Possession of the greatest Part of *Gaul*, and then having the Country of *Burgundy* in his Eye, he desires *Gombalt*, at that time Duke, to let him have *Clotilda* (the Daughter of his younger Brother *Chilperick*, whom he had barbarously murdered) to Wife; *Gombalt* was very averse to this Alliance, yet not daring to discover the real Cause, alledged, That his Niece had never the Ambition to aim so high as to be Queen of *France*, and besides there was one essential Hindrance, namely, the diversity of their Religion, it being a thing without Example that a Christian Lady should marry an Heathen Prince, which he could not permit to be done without manifest Danger to her Soul, and wounding his own Honour to all Posterity. The *French* Ambassador replied, That since his Master had a great Respect for *Clotilda*, he was very well pleased with her Quality, and that it was probable his Majesty by converse with a Princess of such admirable Virtues and Perfections might be at length induced to imbrace Christianity.

Gombalt said, Matters of so great Consequence ought not to be left at uncertainty; and with this Answer dismissed the Messenger, hoping he had now utterly prevented the

the Match ; but *Clovis* transported with an entire Affection for her, soon returned an Answer to this Objection, solemnly promising to renounce his Pagan Superstition, and imbrace Christianity ; whereat *Gombalt* was extremely disturbed, since he understood that in Case he gave a denial the King of *France* would proceed to Arms, which might be fatal to his Country, especially since many of the *Burgundian* Gentry were very conversant in the *French* Court, and passionately desired this Alliance as the greatest Security and advantage to their Nation.

This Business being of much Importance, was not thought fit to be concluded without the general Consent of the States of the Country, who being assembled to that purpose, *Gombalt* endeavoured by many Arguments to infuse Jealousies into their Minds of the great Danger of being so nearly allied to so potent a Monarchy, but found his Allegations had little Effect upon the *Burgonians*, who unanimously concurred to have the Marriage consummated, as the surest Bond of Peace, since the *French* were become so powerful that it was dangerous to deny them any thing, and it might therefore be feared that the Intreaties of a Lover would be changed into the Rage of a Conqueror ; That *Clotilda*, whose Piety to God and Love to her Country were both very eminent, might by her worthy Demeanour to her Husband prevail upon him both to imbrace Christianity, and to be very kind to her Nation.

Gombalt could not well find an Answer to these convictive Reasons, but at length raised another Scruple ; “ That *Clotilda* had vowed Virginity to Heaven, and “ was resolved not to be married at all. At this the Ambassador smiled, desiring she might be called, that herself might give him his Answer. *Clotilda* being asked the Question, replied, “ That she had never “ yet been so devout to make any Vow of Virginity, “ and though she were extremely pleased with her “ present Retirement, yet if her Uncle thought fit to “ marry

" marry her to the King of *France*, upon Condition he
 " would become a Christian, she would not be so un-
 " discreet to refuse it. At these Words the Ambassador
 and his Attendants gave a Shout, declaring the Marriage
 was concluded : *Gombalt* dissimbled his Resentment,
 since he could not prevent the Appointment of Heaven,
 and therefore made speedy Provision for her Journey in-
 to *France*, saying, " Well Niece, I now find you are
 " of the Humour of most other Women, and had ra-
 " ther be a Queen than continue with an Uncle, your
 " affectation of Glory exceeding your Devotion, how-
 " ever I am very well satisfied with your Choice, and
 " wish you all manner of Content therein, having al-
 " ways made it my endeavour to advance your Family
 " according to my Power ; and as for the Death of
 " your Parents, I take God to witness, no Man was
 " more concerned thereat than myself, it being done
 " by the Advice of my Council to secure the Peace
 " and Welfare of my Subjects ; and now I hope, tho'
 " you leave your Country, you will not forget to per-
 " form all good Offices in your Power for the Benefit
 " thereof."

After this he kissed her, and taking his leave, *Clotilda*
 began to weep, though she had never more Cause of
 Joy, being now delivered out of the Paw of the Ly-
 on, and going to be the Wife of a great Monarch,
 who expected her at *Soissons* with the utmost Impati-
 ence, and at her arrival was even transported at his
 Happiness in the enjoyment of so absolute a Beauty and
 so discreet a Princess. He embraced her with the most
 tender Affection, and was never weary of gazing on
 her ; she fell at his Feet, and told him, *She came to*
offer her Service to him as her Lord and King, and to
be subject to all his Commands ; he quickly takes her
 up, kisses her, and entertains her with the most en-
 dearing Expressions of Kindness ; the Nobility and
 People adored her even almost to Idolatry, and nothing
 was

was to be seen in the Court but Feasting, Comedies, and all manner of Diversions and Demonstrations of Satisfaction.

The Queen would not suffer herself to be too much elevated with these Prosperities, for she had still some kind of concernment how to manage the main Affair, which was the Conversion of her Lord; and therefore during the Preparation for solemnizing the Nuptials, she offered divers Occasions to him to discourse of Religion, which he as politickly evaded, but at length taking Courage she resolved to discover her Mind, and spake thus to him; "I find your Majesty has so generous a Soul that you bestow your Bounty and Liberality upon all the World, and have therefore no Reason to doubt your denial of one Request that I shall make to you:" The King supposing she would ask some Favour for one of her Attendants, readily answered, "Madam, whatever you desire cannot be denied, and therefore ask confidently what you please, and it shall be granted." "Well then, says she, if your Majesty has that Kindness for me which you seem to demonstrate, I would beseech you that I might not enter the Bed of a Pagan the first Night of my Nuptials, but that I may embrace a Christian for my Husband and Sovereign, than which nothing can be more desirable to your most obedient Wife." The King a little surprized told her, It was not yet time to think of that Matter, though he would take the first Opportunity to consider seriously of it, and act accordingly, his Thoughts being now too much imployed in admiring her Perfections to think of any thing else, but however she need not scruple in the mean time to converse with a Pagan Husband, since her own Law taught her, *That the unbelieving Husband is sanctified by the believing Wife.*

Clotilda somewhat doubted whether she should embrace his company till he had fulfilled his Promise; but

but fearing to exasperate and make him quite reject Christianity, she resolved to render him all Marriage Duties, and endeavour to gain him by her Prayers and good Example. The King observing her discreet Carriage was very much pleased, and respected her the more, who finding she had an absolute Empire over his Heart, used her Power with all kind of sweetness and complaisance, exercising her Devotions with the greatest Sincerity and Constancy, so that her Apartment seemed rather like an Oratory or Chappel, than a Place dedicated to Vanity or Pleasure, which the King having very often observed, it bred in him a very great Inclination and Reverence to her Religion, and caused him more highly to honour her Person : But upon Occasion he would be objecting to her some Difficulties that appeared in the Christian Religion, as believing the Trinity, and the Doctrine of a crucified Jesus ; the Threats of Judgment and Promises of Mercy in another Life ; and therefore he thought it better to continue in his own Religion wherein he was educated, and did not doubt but God would have Mercy upon him since he practiced to the best of his Knowledge.

To this *Clotilda* answered, “ That he ought not to be deterred by such seeming Difficulties, since God who created the Soul of Man hath made it capable of believing Things above the reach of human Reason, and whose small Understanding must submit to the divine Wisdom, and his finite Knowledge must not think to equal that which is infinite, since God alone is the immense Fountain of Goodness, Wisdom and Knowledge : That if his Majesty should promise a Servant what to his Reason might seem impossible and incredible, yet he is bound to believe it without any Reply, as depending upon the King’s infallible Word ; now if one sinful mortal Man doth thus expect Faith of another, why should you doubt, says she, what the Sovereign Lord of

“ Heaven

" Heaven and Earth has declared to be true ? Why
 " should we not believe there are three Persons, and
 " one only God, since we daily find our Memory,
 " Understanding and Will, make but one Soul ? Why
 " should we scorn to adore a crucified Man, since
 " nothing can more confirm our Belief than that Con-
 " sideration : For if our blessed Saviour had come to
 " subdue the World by Legions of Horses and Ar-
 " mies, as your Majesty conquers Kingdoms, it would
 " not have appeared so great a Wonder ; but when
 " only by Sufferings and the Cross he hath brought
 " the greatest Part of the World, yea, many crowned
 " Heads under the Dominion of his Laws and Pre-
 " cepts, this makes it appear that all is done only by
 " the almighty Power of God, since so little of Man
 " is seen in it ; I would therefore humbly beseech your
 " Majesty no longer to defer your Baptism, that you
 " may be one of the most glorious Kings on Earth
 " that *France* ever enjoyed, and happy in Heaven to all
 " Eternity."

Clovis replied, that her Perswasions and Arguments
 were unanswerable, and that his Soul was convinced
 of the Truth of what she had affirmed, but Policy and
 Religion being different Things, he ought maturely
 to consider whether forsaking the Gods of his own
 Country, who were worshipped by such a Multitude
 of his Subjects, might not occasion some Rebellion or
 Disturbance among his People in defence of their Old
 Religion. *Clotilda*, who found this one of the main Ob-
 stacles of his Conversion, briskly answered, " That
 " his Nobility and People were already sufficiently
 " convinced of the Falsity of their idolatrous Super-
 " stition, and wanted nothing but his Example and
 " Incouragement to declare their Belief of the Truth
 " of the Christian Faith ; but that if it were other-
 " wise, yet he ought to encounter all Difficulties, and
 " venture all Dangers for the Salvation of his Soul."
 These earnest Sollicitations of the Queen being often
 renewed,

renewed, the King at length began seriously to consider the Reasonableness of them, and soon after Clotilda being delivered of a Son, he permitted him to receive Christian Baptism; but the Child dying soon after, he told her, *She was too vehement in her Religion, and that he feared the Health of the Child was impaired by its being so soon Baptized.* The Queen answered, *That Life and Death were in the Hands of God, and this Infant was not so much to be lamented, having now changed this vain Life into that of Angels; and that God, if he pleased, could yet bless their Royal Bed with a numerous Issue; and she was sure Baptism was no prejudice to him, since it was an Ordinance and Appointment of Heaven;* and therefore being delivered of a second Son, she conferred Baptism upon it as well as on the former, which likewise dying soon after, Clovis was more offended than before, saying, *He believed that that Water was fatal to Children, and she should take care never to move him for the like Liberty again.* Clotilda with a resolved Mind alledged, *That if God should have made her barren, he ought to have been contented, and adore the divine Providence, and not to reflect upon the Baptism of Christians, but upon her Sins as the Cause of the loss of her Children.* The King was fully pacified with this prudent Return, and at length became resolved to profess Christianity, which was hastened upon this Occasion.

The *Saxons*, a People of Germany, passing the Rhine under the Command of several Princes, with design to root out the *Gauls* or *French*, and ruin their new erected Monarchy; Clovis, with the assistance of some of his Neighbours, resolved to oppose their numerous Forces, and a great Battle was fought near *Colten*, where the King commanding in chief, he was suddenly surrounded by his Enemies, and in great danger of his Life; and tho' he performed the Duty both of a great Capt. and a valiant Soldier, yet Terror had so seized his flying Army, that his Affairs were in a very desperate Posture, when by the Persuasion of one of his chief Favourites

he made a solemn Vow to God, *That if he returned victorious he would perform his Promise made to the Queen and be baptized a Christian*; and then calling aloud upon the God whom Clotilda worshipped for Assistance and Deliverance, his Forces rallied, and his Foes seemed to decline, whom he so vigorously prosecuted that the Fields were all covered with dead Bodies; this sudden Discomfiture struck such Terror into the other German Princes that they speedily sent to desire Peace, and became Tributary to him.

The Queen was very joyful at this notable Success but much more at the devout Resolution of her Husband and therefore went several Miles to meet him in his Return, accompanied by Bp. Remigius, a Person famous for Piety. Clovis no sooner approached the Queen, but even ravished both with her Presence and his great Victory, he told her, *That he had indeed triumphed over the Almain, but she had conquered him, and that he would defer his Baptism no longer.* The Queen extremely pleased at the News, told him, *That the Glory of his Conquest was only due to the God of Battle, to whom he could make a more pleasing return than by giving up himself to his Worship and Service, and that she had brought an holy Person with her to perform that acceptable Duty to the Almighty.* Soon after he was accordingly baptized with great Solemnity at Rhemes, and, it is said, that his Children, his Sisters, and above 3000 Courtiers, Gentlemen, Commanders, and Soldiers, were made partakers of the like Blessing at the same time; after which Clovis publishing a favourable Edict toward the Christians, almost all the French Nation were converted, and with more Zeal threw down the Idols and Altars of their former Superstition.

The Queen, to prosecute the blessed Work she had happily begun, persuaded Clovis to build divers Christian Churches, and endow them with considerable revenues, after which he subdued Burgundy, and united it to his Kingdom, together with Provence, Dauphine

and Savoy, and then marched with his victorious Army into Languedoc, against the *Visigoths*, where he slew *Alarick* their King with his own Hand, and obtained a remarkable Victory, seeming irresistible in all his Attempts ; and having extended his Empire from the *Rhine* to the *Sein*, and from the *Pyrenean* Mountains to the Ocean, he at length submitted to the Fate of all other Mortals, and died, leaving his Dominions divided between his 4 Sons.

Clotilda was very sensibly afflicted for the loss of so indulgent an Husband, and so great a Conqueror, but Time having in some Measure abated her Sorrows, she resolved to wear out the remainder of her Days in a devout and retired Life, but however was much disturbed in this her recluse Condition by hearing of the horrible confusions and disorders among her Sons, who not content with their Father's allotment, raised dreadful Wars against each other, till at length, after the destruction of all the rest, *Clotair* the 3d Son alone enjoy'd the whole Kingdom. *Clotilda* used her utmost Endeavours to have appeased their Quarrel, and one time among the rest prevented a Battle, ready to begin, by her prudent Advice, saying, My dear Children, I had great expectation that after the Death of my loving Lord I should have reaped much Comfort from your mutual Agreement, and never expected that you should believe it a worthy Matter to unpeuple the World, or that you should thought to violate the Law of Nature and brotherly Love for enlarging your Power, or to establish your Thrones by the Blood of each other : Return then my Children to the ways of Peace which you have forsaken and be united in an indissoluble Affection ; do Justice to your People, and live now as you expect to die. I give you my last Farewel, and pray remember the Words of your dying Mother, and bury me in the Sepulchre of the King your Father, as I have ever desired. At which Words they laid by all their Anger, and were at present made Friends. After this being sensible of her death approaching, she continued in sweet extasies of Soul, and raises to God for her deliverance out of this troublesome World, and about Midnight uttering with much earnestness these Words, O thee, O Lord, I commit my Soul ; O God I have put my Trust in thee, therefore let me never be ashamed, she gave up the Ghost ; her Name and Memory being in much Reverence in France to this day.

*The History of Andegona, Princess
of Spain.*



ANDEGONA, the most endeared Wife
Of Ermangild, who lov'd her as his Life,
Though of great Sufferings she did partake,
Yet the true Faith by no means would forsake;
Neither could all the Wiles nor Cruelty
Of a Step-Mother shake her Constancy:
Which o'er her Husband's Soul such Power did gain,
He the same Faith with Zeal did entertain.
And with such Courage doth the same profess,
His bloody Father could not dispossess
His Mind thereof; but with unnatural Rage
Puts him to Death his Fury to assuage.

OUR ninth and last feminine Worthy I shall fetch from *Spain*, her Name *Andegona*, who in the Year of our Lord 486, was married to *Ermangild*, Son to *Lenigild* King of *Spain*, an *Arian*, she was one of the most accomplished Princesses in the World, in whom Virtue, Grace, and Beauty, made an admirable Harmony; her native Country was *France*, being the Daughter of *Sigebert*, Grandchild of the pious *Clotilda*, our former Heroine. At her arrival in *Spain* her Husband *Ermangild* was surprized with her Graces, and his Soul was transported with a sweet Violence toward a Person of such extraordinary Endowments, so that never were Nuptials more full of Content, nor Amities more faithful than between these two endeared Lovers, which yet in a short time met with some Clouds of Discontent and Trouble.

Lenigild her Father-in-Law was about this time married to a second Wife, an *Arian*, named *Gosinka*, as reformed in Body as Mind, who notwithstanding had obtained such Sovereignty over the Heart of this old King, that she had the sole Management of his Affairs, and all was acted according to her Will and Pleasure: However she pretended an extraordinary Contentment at the Consummation of this Marriage, and went in Person to wait upon and entertain the Princess, seeming to overwhelm her with Kindness and Courtesy; yet at length, out of an envious or malicious Disposition, she seemed much disturbed at the chaste Dalliances between them, especially since she saw *Ermangild* wholly transported with Love to his excellent Lady, so that he could hardly endure her out of his Sight, whereby their Discourses, Conversation, and Pleasures, became as troublesome to *Gosinka*, as if she had been one of those infernal Spirits that possess and torment poor Mortals.

Tho' *Andegona* had the greatest Passion in the World for her Lord, yet she durst not refuse the Company of this troublesome Creature, whereby her Husband, to his great Regret, was deprived of it, who told her,

That she ought to be satisfied with the Power and Interest she had in Affairs of State, and not pry into nor interrupt his Converse with his dearest Spouse: Gossintha replied That the frequent Conferences she had with his Princess were only in order to convert her to the Arian Faith (so called from Arius Bp. of Alexandria, the Author of a wicked and blasphemous Heresy against the Divinity of our blessed Saviour, denying him to be equal with God the Father) and in prosecution of this impious Design, spared no Pains nor Endeavours, using both Flattery and Threats, to induce her to comply thereto, insinuating, That God might as well be worshipped in one Religion as another, and that she ought to conform herself to the Usages and Customs of the Place wherein she was, especially since thereby she would very much oblige the King and create greater Respect in him toward her; That she would not come into Spain to give, but receive Laws, and to exercise Obedience; That her Husband could never faithfully love her, if she entertained any other Sentiments, Opinions, or Sacraments than himself; That she could never expect to reign happily over a People who were of a contrary Faith; That she should not fear the Reproaches of her own Countrymen, who would count her very indiscreet not to comply with the Times, and that if for small Matters some great Men would be persuaded to renounce their former religious Observances, much more might she be excused for her conformity to the Truth, when the Reward thereof was no less than a Kingdom.

With such Motives and Arguments as these, the wicked Woman did continually afflict the Ears of the innocent Princess, who nothing moved therewith, replied, That if she persisted in these Discourses, she would for the future take all Occasions to avoid her Company, since nothing could be less grateful to her than using so many Subtilties to remove her from her Faith, from which she was resolved never to recede during her Life, yea, though the utmost Torments were inflicted on her to force a Renunciation. And therewith going hastily out of her Chamber

Gosintha was very much offended, yet concealing her Anger, resolved to attempt her once more, not without hope of prevailing, and having by a thousand Protestations of Kindness and Affection endeavoured to make up the Breach, she at length more earnestly pressed her with many urgent Reasons to be again baptized after the Arian Manner; which *Andegona* absolutely refused, prudently replying, "That Thanks be to God she was already baptized in the Name of the Father, Son, and Holy Ghost, and that if the Water of the Arian Baptism should be cast on her Head, tho' she loved her Hair as well as any Woman need, yet she would pluck it off, yea tear the Skin along with it, that had been defiled with such an Abomination."

This was the last Effort *Gosintha* made, and judging herself extreemly affronted at this resolute Reply, she left *Andegona*; foaming with Rage and Threats, *That since she refused the Arian Baptism, she should be baptized in another manner, which should wash her from Head to Foot*; and returning again soon after, she barbarously dragged this poor Princess about by the Hair of the Head, and then abusing her to the loss of Blood, she commanded two or three of her waiting Women to strip her stark-naked, and bind her with Cords, and in this Posture to throw her into a Pool of Water in a very cold Season of the Year. It was a miserable Spectacle to see the Daughter of a King, who was so lately received with such Triumphs and Rejoycings, thus cruelly treated in the same place. *Gosintha*, who stood at the Brink of the Pool to behold this unworthy Execution, ordered her to be drencht in the Water by degrees, that she might be more sensible of the piercing Cold, and often repeated these Words, *If you will confess you are an Arian, you are safe, and shall be presently released from your Misery*; but the courageous Princess, who had not so great an Apprehension of Death, as fear to be seen naked, cried out aloud, *I am a Christian, an orthodox Christian, take away my Life if you will,*

yet shall neither Fire nor Water force me to gainsay or renounce my Profession. *Gosintha* finding all her Attempts in vain, at length suffered her to come out and put on her Garments, admiring and envying the Constancy and Greatness of her Soul, which no Tortures could shake or disturb.

Ermangild utterly ignorant of what had passed, perceiving his Princess somewhat pale and disordered, by this rough usage, asked whether she were composed either in Body or Mind, which she prudently endeavoured to conceal as not worthy his Notice; but by the manner of her Discourse finding she had received some sensible Affront, he made a strict Scrutiny of those who were able to inform him, who soon related the cruel Indignity his Mother-in-Law *Gosintha* had put upon her; which raised his Passion to such an height, that he had certainly torn that wicked Queen in pieces, had not the fear of God and the charming Eloquence of his Wife somewhat pacified his Fury. The virtuous *Andegona* fell at at his Feet, beseeching him not to precipitate himself and her likewise into inevitable Danger by any Extremities, so that at length they concluded to remove from the Court to *Sevil*, which was given him as a Patrimony by his Father for his present Subsistence; whither being retired, they fully enjoyed those Delights which had been in some Measure obstructed by this ill Accident, *Ermangild* believing himself the happiest of all Mortals in beholding so many Virtues in so great a Beauty; and the Modesty and Piety wherewith she had managed her last Disgrace made him think he could not sufficiently adore so much Goodness.

Andegona observing what Power she had over her Husband by the repeated Instances of his tender Affection, and being now without Fear of a Step-Mother, resolved to improve this Opportunity for the good of his Soul, and solicited him seriously to renounce his *Arianism*, and imbrace true Christianity, by insisting

on the falseness and unreasonableness of this Opinion, so derogatory to the honour the Son of God and Saviour of the World, the Author of it being a wicked Priest, who was made a Bishop out of mere Spight, and was rejected and solemnly condemned in a Council of three hundred and eighteen Bishops; and that it had been remarked, that all the *Arian* Kings round about had come to unhappy Ends, and it might be feared *Spain* could not escape the Vengeance of Heaven, unless it were purged from these pestilent Errors. *Ermangild* could not well resist, the Strength of Truth and Love both assaulting him at once in the same Person, and therefore took time to deliberate; whereupon the good Princess prevailed with him to confer with a famous Bishop, who so well managed the Spirit of this gallant Prince, that by divine Assistance, and the continual Sollicitations and Prayers of *Andegona*, who moved Heaven and Earth for his Conversion, he at length renounced his Error, and became an orthodox Christian.

Lenigild the Father having Notice hereof, was exceedingly displeased, and *Gosintha* his Wife was not wanting to inflame him against his Son; however not willing presently to bring things to extremity, knowing the Greatness of his Spirit, and that many of the Nobility were ready to engage in his Cause; he sent Letters to him full of fair Promises and Invitations to return to Court, not without some sharp Reflections upon the change of his Religion without his Consent, and that he had put himself into a Posture of War and Rebellion against his own Father, which no pretence to Piety could possibly justify. *Ermangild* seemed doubtful what Answer to return, but his young Councillors too warmly alledged, That there was now no place to retire, since he had to do with a Prince who was both imperious and turbulent, and with a Mother-in-Law altogether irreconcilable and revengeful, who would never be satisfied but in his utter Destruction, and that if he did not now take Arms to secure his Life, he

would be chased like a wild Beast, and hardly find security even in the Deserts : He therefore sent back to his Father, *That his Religion had taught him to bear patiently the sharpness of his Words, to whom he was bound by immortal Obligations, but that he could not think his Life safe in a place where his Wife (for whose sake only he lived) had received such horrible Abuses ; and as for his changing his Religion, he ought to know, That a Father requireth unnatural Obedience, when he expecteth it of a Child against his Conscience ; and therefore humbly desired that he would suffer him to repose peaceably at Sevil, least their Arms might be as shameful to the Conqueror, as miserable to the Vanquished.*

Lenigild more exasperated now than before, especially by the constant Aggravations of the wicked Step-Mother, resolved to reduce his Son by force, and Acts of Hostility were begun, till at length *Ermangild* was besieged in *Sevil*, where he had continued three Years since his departure from Court. The religious *Andegona* apprehending the sad Effects of these impending Distractions, besought her Husband with the utmost Tenderness and Tears in her Eyes, to reconcile himself to his Father, who unable to resist such potent Pleaders, seemed wholly changed at her Motion, and told her, *That since she desired it, he was resolved to submit to his Father, but advised her, That to prevent falling again into the Hands of the merciless Gofimtha, she should retreat to Constantinople for Safety, till she saw what Entertainment he should meet with. Andegona* was extremely afflicted at this Proposal, and wept bitterly at the Thoughts of being separated from the chief Object of her Love ; but however Necessity compelling them, *Ermangild* took his little Son that hung at the Breast, and told her, *See here Madam, the most precious Pledge of our Marriage, which I recommend to your Care, let God dispose of it as he please, but you must bring it up as a King ; at which redoubling her Sighs, they parted with violent Convulsions of Grief, Andegona at*

her

her last Farewel adjuring him, that by no Means he should lose his Faith, which he assuring her to maintain to the last Moment, they were then separated never to meet again in this World.

The King understanding his Son was inclined to Peace, rejoiced thereat, and dispatch'd his younger Brother *Ricardo* to his Camp, who arriving there, and seeing his Brother *Ermangild*, cried out, O my Brother, before I embrace thee I desire to know whether I am come to a Friend or an Enemy? *Ermangild* embraced him tenderly in the sight of the whole Army, assuring him of the great Affection he had ever born both to his Father and himself, and instantly both hasten to the Court, where the Prince prostrating himself at the Feet of the King, he with all kind of Submission declared, That he was ready to live or dye at his Feet. The King, either feignedly or in earnest, told him, That he found he had been much misrepresented, but that this Action had cleared all his Suspicions, and that he was very welcome, inquiring where his Wife was; who replied, she would speedily be at Court; *Gosintha* then present seemed mightily pleased, shewing him all manner of Kindness; upon which *Ermangild* banishing all Suspicion resolved to send for *Andegona* to Court: But all her Pretences were only pernicious Flatteries, for much doubting if he should gain his Father's Heart, her Faction might be disturbed, she forged Letters, and suborned Witnesses to swear, That all this submission of his Son was only a Trick and Design to bereave him of the Kingdom, which she seemed so clearly to demonstrate that the old doting King was in a greater Fury than before, and commanded him to be arrested for Treason, and committed him close Prisoner, loaded with Irons, and cloathed in Sackcloth.

The Prince by this violent Procedure perceiving his Hour was nigh, renounced all the Concernments of this World, and courageously prepared himself for Death, when the King coming to visit him, was so transported

transported with Rage as to call him, *Ingrateful wicked Wretch* : To whom the Prince mildly answered, That he could not possibly imagine what he was guilty of, and therefore must dye in silence, and without making any Defence : His Father told him his own evil Conscience sufficiently accused him, if he would be so just as to acknowledge his vile Intentions, and of which he should be very glad to find him innocent. Hereupon *Ermangild* made a large Apology, wherein he fully cleared himself from all Things charged upon him; so that the King being convinced, had nothing to charge him with, but the change of his Religion, which the Prince freely acknowledged, and vowed, *That he would dye a thousand Deaths rather than renounce that true Faith which he had now imbraced.* The Father called him Fool, and remanded him back to Prison, where, with some Difficulty, he writ a Letter to his dear *Andegona*, wherein he returns her many Thanks, that from her he had received the true Knowledge of God, and was resolved to suffer the utmost Extremity in defence of the same, advising her, after his Death, to make her escape to *Constantinople*.

Mean while *Ricardo*, his younger Brother, was extremely troubled, that by being a Mediator for Peace he had been the Occasion of this deplorable Tragedy, and seeing *Ermangild* covered with Sackcloth, and loaded with Chains, he stood at first Mute like a Statue, and then breaking forth into Tears, said, *Ah Brother it is I that have betrayed you, it is I who have fettered you like an ignominious Slave, take therefore my Dagger and revenge your Wrongs upon my guilty Head for being accessory, though against my Will, to your Destruction.* His Brother endeavoured by gentle Words to appease his Passion, and told him it was no Fault of his, and that he would most willingly lay down his Life for his Religion, which was the only Charge his Enemies had against him. *Ricardo* went to the King, and by all manner of Intreaties endeavoured to mollify his bloody

bloody Mind, but the Faction of *Gosintha* much doubting the Resentment of the Brothers, founded nothing in his Ears but the Danger of so great an Offender, who shewed himself so insolent in his Misery that nothing could be expected but his utmost Vengeance in his Prosperity. The Credulity of the unfortunate Father was so far prevailed on by these Discourses, that he sent an Executioner to his Son in Prison with this Message ; “ That a Sword or a Crown were now presented to his Choice ; that if he would renounce his Religion he should be received into Favour, and enjoy the Scepter after him ; but if not, he should be instantly beheaded in that Place.” *Ermangild* told him, “ That he would rather dye by a thousand Torments than forsake the true Faith which he had imbraced ; and added, I thank thee O Almighty God, that as thou hast given me a mortal, perishing, uncertain Life from my Father, so by his Means I shall now receive a glorious and happy Life to all Eternity : And then kneeling down, and praying earnestly for his Father, Step-mother, and all his Enemies and Persecutors, he chearfully stretcht out his Neck to the Executioner, pronouncing the Name of his dear *Andegona* to the last Moment, and at one Blow had his Head severed from his Body.

The sad Tidings of this lamentable Accident arrived to *Andegona*, who had made her Escape into *Africa*, where she likewise received her last Letter from her Husband out of Prison. Her Attendants at the News began to make doleful Lamentations, as if themselves had been condemned to dye ; but *Andegona* kissing the Letter of her dear Lord, and then reading it, cried out, *Oh noble and faithful Soul, thou hast acted as a good Man ought to do, thou hast fought the good Fight of Faith, and hast now attained the Crown of Glory, and I desire nothing but to imitate thy Constancy : Weep not then my Servants for me, since it is this Day I am a Queen indeed, and esteem myself the most happy Princess on Earth, who have a Husband*

a Martyr in Heaven. And then taking her little Son *Ermangild*, almost tired with hard Travel, she said, Go sweet Babe partake of the Blessings of your dear Father, God hath bestowed great Favours on you to be banished already for your Religion, go then little Innocent, and rejoyce with others before the Altar of the Lamb, your Mother will not stay long behind you. The Child dyed soon after, and the magnanimous *Andegona* having long combated with these Armies of Afflictions, at length resigned up her Soul with these Words; O my God, the Father and Son are at Rest, there now remains nothing but to take the Mother; I have ended all my Hopes in this World, why stayest thou, O my blessed Saviour, to receive my Soul, which is now upon my Lips? Her Prayer was heard, for a few Days after, wasted with Love, Travel, and Desires, she died an exemplary Death, and found a Tomb in *Africa*.

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